Record of Christian Work

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Through every minute of this day
Be with me, Lord!
Through every day of all this week
Be with me, Lord!
Through every week of all this year
Be with me, Lord!
Through all the years of all this life
Be with me, Lord!
So shall the days and weeks and years
Be threaded on a golden cord,
And all draw on with sweet accord
Unto Thy fullness, Lord;
That so, when time is past,
By grace, I may at last
Be with Thee, Lord!

—*John Oxenham.*

RELIGIOUS THOUGHT AND ACTIVITY.

American Notes. The great **growth of Vacation Bible Schools** in the past five years is reflected in the following statistics:

	Schools	Children	Teachers	Cities
1907..	19	5,083	70	4
1912..	160	38,306	707	29

Through these schools the Scriptures have found their way into 6000 new homes—the Bible societies having made contributions of Gospels to that extent. The managers of the movement estimate that the schools give as much Bible instruction as the same number of Sunday schools would in seven months. In many cases the vacation school merges into the Sunday school at the close of the season. During the summer of 1912, 700 college men and women have worked as teachers.

The exhibit of the **Open Air and Shop Evangelistic Campaign for 1912,** held in Carnegie Hall, New York City, gave much striking information about this useful enterprise. Tent services were held in nine foreign languages. Nearly ten thousand children attended the tent meetings with English services each week. Noon meetings were held daily throughout the summer on Wall Street. As a result of evangelistic work carried on for seven seasons in "Little Italy," a church of 300 Italians has been organized. From the Italian community in Fordham comes similar good news. Some of the most vituperative, red-hot revolutionists of the Russian Colony have been won and become volunteer assistants at the open-air meetings for their people. A Bohemian Church reports 21 additions, a Spanish 20. Twelve cigar factories have opened for Gospel services in Spanish. The total number of meeting centers has been 125—10 tents, 20 shops, 34 stations in the open air, and 61 elsewhere. Among the converts at a Madison Square open-air meeting was a wealthy coffee merchant from South America. A French Canadian at one gathering asked to be taught to pray, as he had never prayed in all his life. An Italian, just released from prison and preparing to kill those who had placed him there, was also converted. Every evening, at the sunset hour, hundreds of boys and girls have met for instruction in Scripture and in Gospel hymns. The treasurer of the New York City evangelistic work is Mr. John Nicholson, 541 Lexington Avenue, N. Y.

A new monthly has appeared in Boston under the title of *Church and State.* It is published for the purpose of securing definite laws and amendments, both in Congress and in state legislatures, to prohibit sectarian appropriations. Dr. L. S. Metcalfe, former editor of the *North American Review,* is the prime mover in the enterprise.

Mr. William Whiting Borden, a Chicago man, and son of a millionaire real estate operator, has been ordained to the ministry for service in the China Inland Mission, among the Chinese Mohammedans of Kansu. Mr. Borden was educated at Yale and at the Princeton Theological Seminary.

A report in the *New York World* sent from Pennsylvania states that the **moving picture shows** are having a deadly effect upon saloon trade. In Schuylkill County there has been a marked falling off in applications for licenses and a large percentage of the liquor sellers confess that their sales have been cut into deeply. They are demanding increased taxation of the picture shows in the hope of keeping down their number.

The explorer, Steffanson, discovered a **new tribe of Eskimos** a thousand miles east of the Mackenzie River. To evangelize them twelve native Eskimos, men and women, have started out under the leadership of the Rev. Mr. Fry of Bishop Stringer's diocese. Bishop Stringer labored in the Yukon for seventeen years without a convert. Some years ago nine were baptized, and the number has now risen to 140. The twelve volunteer missionaries are of this group.

We are glad to notice that the **first American Anti-alcohol Exhibit** is now

visiting the more important northern cities. This exhibit was organized by the Scientific Temperance Federation for the International Hygienic Congress held in Washington last September. It consists of charts, diagrams, attractive wooden models and pictures—illustrating the relation of alcohol to the frequency and duration of sickness, to mortality, insanity, suicide, degeneracy, poverty, crime, divorce, immorality, desertion and non-support of families, family budgets, infant mortality, education, physical and mental working ability, accidents, etc. The carefully selected data have been gleaned from German, Swedish, Austrian, Swiss, Australian, British and American sources and are put into as simple, concrete and graphic form as possible. The health authorities of four states have already ordered duplicates of the exposition for their own use. This form of anti-alcohol enlightenment has worked wonders in Germany, Switzerland and Scandinavia—in fact, has been one of the chief reasons for the remarkable transformation of opinion in regard to drink which has taken place in these lands. Expositions of this type should be multiplied for use in Y. M. C. A.'s, in academies and colleges, for railway and other employees, in granges and in Sunday and day schools. Information on all phases of the matter can be obtained by applying to the Scientific Temperance Federation, 23 Trull Street, Boston. It is greatly desired that provision be made for training demonstrators for these expositions and for providing for their sending out.

A Romanist clergyman, the Rev. James B. Curry of New York, is agitating for the placing of **"a little tin-plate"** on all houses of the city, with the name of the owner. In this way responsibility for the use of property for immoral or illegal purposes would be fixed.

The **Mexican invasion of the Southwest** opens many problems for the Home Missionary societies. These people are coming to the United States because of the greater security of life and property, and because of higher wages. Already 300,000 have settled in Texas and within late years 50,000 have become resident in Kansas, being employed mostly along the line of the Santa Fe Railway.

The last issue of the American Jewish Year Book gives these statistics of the **growth of Jewish population in the United States:**

1818.....	3,000 Jews.
1880.....	230,257 Jews.
1912.....	2,044,762 Jews.

The great advance of Jewish population in New York City was illustrated last year by the opening of a Jewish National Theater—a building of eight stories, with an auditorium seating 2500. Telegrams of congratulation were received from Governor Dix, ex-President Roosevelt and other men of prominence.

Secretary Edmonds, of the Intercollegiate Y. M. C. A., has organized in Columbia University a **Foreign Students' Club,** which now brings together 140 young people at its Sunday evening supper and after-gathering. Chinese and Japanese predominate in numbers, but the president is an Ottoman, Mr. Agnedes. During the present winter the practical fruits of Christianity—exhibited in hospitals, settlements, organized charities, asylums, associations of young men and of young women, homes for working girls, etc.—are to be explained and considered, and later visited. Courses in Bible study have been largely attended by the strangers.

The George McKinley **Memorial University Church** has recently been dedicated in Champaign, Ill. This splendid building, costing $50,000 and endowed with $60,000 more, was given by Representative McKinley, in memory of his father, as a students' church for the 5000 young people in the State University of Illinois. While the title and property will remain with the Presbyterian Synod, the administration will be entirely in the hands of the students.

There are 150,000 people living in **the mill villages of South Carolina**—one fifth of the state's population, and the number in other Southern states is growing rapidly. To meet the needs of people of this type, suddenly pitched from the back country into factories, a church

settlement has been started by Episcopalians at La Grange, Ga., a town of 3500 people, with three large cotton-spinning corporations. These companies, which had already built churches, have provided funds to carry on the settlement work, with its sewing and cooking classes, its instruction in basketry, its nursing and recreational enterprises, its library and reading room and its night school.

The president of **Berea College, Ky.,** reports that student earnings (chiefly from building construction on the college grounds) were in 1911 close upon $25,000, although last year was not especially favorable in this direction. Berea has a college extension service which includes over 100 traveling libraries, a weekly family newspaper conducted independently but subsidized by the college, and a varying number of emissaries of progress who "in school-house, church-house, court-house or at fire-side preach the gospel of good will, education, hygiene, thrift and hope for everybody." The president believes that this extension work "is saving thousands of boys from becoming desperadoes, or mere stagnant and hopeless 'pore men.' The women's clubs of Kentucky offered a large prize for the best rural school. This was taken by a mountain school near which Berea's extension tent was pitched seven years ago." In Berea College itself there are now over a thousand young men and nearly six hundred young women.

New Ontario, which lies north of the Province of Ontario, and is larger than any province in Canada save British Columbia and Quebec, is a new land of the future. It is third in its production of silver, and first in its nickel output, cuts 40 per cent of the Dominion timber, and is showing unsuspected agricultural values—especially in a 16,000,000-acre clay-belt which the Grand Trunk has opened up. The prospective development is drawing settlers from all over Europe, and the churches' resources are taxed to the utmost to care for them. The Presbyterians have 103 mission fields and augmented charges in the province. The Temiskaming Presbytery is not three years old, yet already twenty-three men are required to carry on church work in its thriving towns. There are about seventy preaching-places occupied. The Methodists have mapped out the fields so successfully with the Presbyterians, that there is almost no overlapping. The Roberts system of teaching English to foreigners is proving an effective agency for getting hold of aliens.

Y. M. C. A. Notes. The Railroad Y. M. C. A. now occupies 177 buildings, valued at between four and five million dollars. These buildings are open night and day and in them are carried on all forms of work which the Y. M. C. A. undertakes elsewhere. A new building, costing $500,000, is to be erected on Lexington Avenue, just above the Grand Central Station, for the employees of the lines coming in at that point. An Institute for training secretaries for railway work has been opened at Lake Geneva, Wis., and has its sessions during the summer months. According to the report of last year some twenty-five railway points were provided with new buildings in the course of the twelve months.

A building costing $225,000 has been opened in Honolulu, and a $200,000 one is in operation in Buenos Aires. It is interesting to learn that while the campaign for the Manila building was under way, one of the visitors who came to express his interest and to promise financial help was Aguinaldo, ex-president of the Filipino provisional republic. . . . . The largest membership yet attained by any Association is that of the West Side, New York, viz., 6606. . . . . The Wells Fargo Company makes the standing offer to all of their employees to pay half the membership fee in any Association. They, indeed, go further, and even urge their employees to join.

Association Men reports that the first $100,000 building for colored men to receive Mr. Rosenwald's gift of $25,000 is in Washington. It has been opened since May; the dormitories are full, the membership has had a steady growth, three fourths of the members are serv-

ing on committees and the various activities are "bristling with life." Thus far the receipts have exceeded the expenditures, although no canvass has been made for funds. Two more large buildings are under way—in Chicago and Indianapolis. The former, which will cost $180,000 when completed, is being roofed and will be occupied in the early spring. The latter will also be ready in the spring. Plans have been drawn for the Philadelphia and Atlanta buildings, and a lot purchased for the Los Angeles one. Thus all six of the cities have met Mr. Rosenwald's offer of $25,000 toward every colored men's Y. M. C. A. building. Other cities will follow with campaigns during the year 1913.

A Call to Renewed Prayer. The Executive Committee of the Laymen's Missionary Movement—the chairman of which is Mr. S. B. Capen—ventures to request the missionary agencies of the churches to set afresh before the Christian men of North America the fundamental need of a new life of prayer in connection with the work of missions as the providence of God is now pressing that work upon the Christian Church.

"It is clear that the missions of Christianity in foreign lands are moving forward with widening success. This is evidenced by the increased membership of the native churches and their advancement in self-dependence and vitality, and in the pervasion of the life about them with Christian principles. It is clear, also, that the missionary interest at home has become more intelligent and sympathetic, and that it is more widely diffused than ever before. For this we rejoice and give thanks. It is clear, also, that God is stirring the nations as they have not been stirred before in our time, and that the mind and heart of the non-Christian world have been opened to the entrance of the Gospel as they have not been opened before at any time. For this, too, we rejoice and give God thanks.

"But it is also clear that neither the measure of our efforts abroad nor the depth of our missionary interest at home is sufficient to ensure the immediate discharge of the duty of the Church of our generation to the non-Christian world. Something more is needed—a deep and transforming invasion of our Christian character and service by the love of Christ and by the sacrificial life to which we are called by the Cross.

"The Laymen's Movement has sought for six years to awaken the laymen of the American and Canadian churches to their missionary duty, and its experience has convinced it that the greatest need of the present hour is not organization, or education, or agitation, but prayer and the depth of life in God which flows from prayer and from which prayer flows. The executive committee of the movement, therefore, appeals to the missionary boards and societies to lay before the churches which they represent this supreme and primary need, in the hope that the men of all communions may come to God in the devotion of a richer love and a fuller faith and in the actual practice of believing and persistent prayer, and that the withholding and sacrificial devotion of our lives may be given to Him Whom we call Lord and to the accomplishment of His will for the evangelization of the world."

An American Mission to Balkan Students. Mr. Sherwood Eddy gives, in the *Missionary Herald,* some account of his work among students in Southeastern Europe during 1912. A Students' Christian Association was organized by Mr. Mott at the University of Athens last year, and Mr. Eddy was asked to visit and strengthen the interests already established. The meetings were extremely well attended. On the second night there were 200 students standing. Mr. Eddy also addressed the students of the theological seminary where the priests of the Greek church are in training as well as a society of older priests, and received a cordial approval of his mission from the Metropolitan Bishop. His interpreter was an Olympic champion, the leading athlete of Greece, and an earnest Christian, who spoke "with the force and fire of a pugilist." Greek athletes crowded the meetings. Just before leaving Athens Mr. Eddy was received by the Queen, who asked with deep interest about the Student Federation and urged the organization of Bible Classes among the University men of Greece.

At Sofia, the University of Bulgaria (with 2500 students) opened its large hall to the American visitor. The meetings were crowded and the interest very marked. Some 500 stayed to the after-meeting, when Mr. Eddy spoke on personal purity, and

over a hundred gave their names as desiring to join Bible classes as a means of coming into closer personal relation to Christ. These meetings at the University were followed by others at the government gymnasiums (or high schools) for boys and for girls and by one at the Military Academy, where 400 cadets are in training for the Bulgarian army. After this the Servian University at Belgrade was visited. At first there was considerable opposition in the student body, "but God seemed to send the message with power" and the defiant spirit disappeared. The Servian archbishop declared that he had been praying for the meetings and invited Mr. Eddy to speak to his theological students on "Preparation for Leadership in the Church." The cordiality with which Mr. Eddy has been received portends remarkable developments in the future. The Eastern churches seem to be opening up to more cordial relations with those of Protestant Christendom and awakening out of their long lethargy.

The English Adult Schools. There are now in these schools 113,789 persons, enrolled in 1818 different centers. Adult schools were first started in Birmingham sixty-five years ago to give such instruction to illiterate adults as would enable them to read the Bible. At that period there was no general system of popular education in England, and by the time one was finally established, in 1870, these makeshift schools of the Quaker, William White, had grown to forty in number, with 7000 pupils. It is no longer necessary, thanks to the advance of popular education, to spend much effort in elementary teaching, so that time formerly used in this way can now be utilized in discussion of social and economic problems. Bible study, however, is still the base of the enterprise. The prospectus of the movement sums up its aims in the words "to aid men and women to understand and love the life of Jesus Christ and to encourage them in fidelity to their Saviour." There are schools both for men and for women but rarely for men and women together. The men's schools are held Sunday mornings—in London, usually at nine o'clock, in the provinces at 7 a.m.—and average from fifteen to twenty members (in Birmingham there is one with 800 members) meeting in churches, settlements, private houses, even in factories. They are attended by men of all types of belief and unbelief. They are still largely under Quaker influence, there being 45,000 members in schools operated by those of this connection. Various forms of social help have grown up in association with the schools—temperance societies, mutual providence societies, associations for buying coal or "the Christmas goose"; also singing clubs and brass bands, which constitute effective help in evangelistic work within doors and without. The Adult Schools have stood in a certain relation to the Labor Party, many of the labor leaders having been pupils and teachers in the schools. The strong religious traits which mark the English Labor Movement have, no doubt, certain of their roots in the Adult School movement. The schools aim to draw in and help men who are outside of conventional church life.

The Social Side of the Brotherhoods. We have heard much of "the poor man's club," a catchword applied to that venomous institution, the saloon. The English Brotherhood meetings constitute a rehabilitation of the phrase, at least as far as one day in the week is concerned. It is interesting to learn that the announcements are principally requests for employment, and that it is not uncommon for desired places to be secured on the spot. The societies have committees for propaganda, for visiting members regularly, for aiding the sick and those out of work, labor bureaus, mutual savings funds, excursion funds, temperance societies, debating societies, choirs and associations for healthy sport. The churches furnish the meeting places. Other expenses are nearly nothing, which is not the case with the extremely useful and extremely costly institutional churches and social settlements. The budget of the whole movement was in 1909, £134, certainly a moderate sum for the financing of some 2500 meetings weekly throughout the year. The third Sunday of March is National Federation Sunday. On the stroke of the clock all federationists throughout the king-

dom rise and sing "Fling Out the Banner." A collection is then taken and everyone is asked to contribute at least a penny. Two thirds of this is allocated to the local federation, the balance to the national. That suffices.

Parallel with the men's movement has arisen a movement among the women. The Pleasant Monday Evening is the complement of the Pleasant Sunday Afternoon. The men do not meet with the women, because, generally speaking, they are interested in different subjects and prefer to meet by themselves when considering them. Further, it is often necessary for one of the parents to remain at home with the children. At the Barking Road Baptist Tabernacle, two thousand women come together every Monday evening. Their leader is a deaconess, Sister Hetty, who exerts a powerful influence among English proletariat women and has been especially successful in weaning them from drink. Mr. Ward says that wherever a sisterhood is instituted the women who are inclined to drink abandon it instinctively. This is a result not so much of agitation as of atmosphere.

It is certainly refreshing to witness the rise of a spontaneous, widespread movement with the watchwords, "Our Father is God, our Guide is the Bible—God save the people," in a period when there is so great alienation from religion.

A Protestant Outpost in Rome. The Methodist College in Rome is in the heart of the new city, opposite the War Office, five minutes' walk from the Royal Palace, and in the neighborhood of the Embassies. Dr. Harlan Beach says of it: "The very location, especially of the Central Plant and of the Girls' School for the higher classes, is an evidence of the dignity of the enterprise, and suggestive of the sort of people to be won." At the evening evangelistic services in the Italian church, where perhaps the greatest of Italian Protestant speakers preaches, there is a congregation made up of men of all sorts and conditions, including representatives of the official and scholarly classes. "It is worth crossing the Atlantic to see them," says Mr. Beach. The educational work ranges from kindergarten to college, and is provided with an adequate teaching force, among whom is Miss Italia Garibaldi, the granddaughter of the Liberator. These girls come largely from the official and influential families of Rome and from the embassies. But neither are the less privileged neglected. The mission has a girls' home and industrial school on the Via Garibaldi for young women whose economical situation is not so favored. The course is admirably adapted for the needs of such. From the theological college a well-trained body of men are being sent forth, whose very superiority in intellectual and spiritual life, in striking contrast to the illiteracy of many in the rank and file of the Italian priesthood, will prove to Italy that Protestantism is worthy of a hearing. The Methodist Church has also valuable orphan and industrial work in Naples and in the northern Italian cities.

Jews of the First Exile in Twentieth Century Mesopotamia. Mr. Idelsohn of Jerusalem describes coming across, at the Wailing Wall,—that gathering place of Jews from all corners of the earth,—certain Aramaic-speaking Jews, of whose existence nothing until now has been known. Further inquiry has elicited the fact that on the left bank of the Tigris, twelve days north of Bagdad, scattered in villages and hamlets even to Kurdistan, dwell 10,000 Jews who still speak the old Talmudic tongue. According to their own tradition they have lived here since the destruction of the First Temple and, unaffected by either European or Arabic culture, have preserved the primitive Babylonian-Jewish tongue. Aramaic, which our Lord Himself spoke and which was the colloquial of the whole region east of the Mediterranean, was blotted out by the language of Islam, but in this sea of Arabic, one little island of the ancient speech has remained to the twentieth century.

Italy and the Scriptures. Giovanni Amandola, writing in *La Voce*, says:

"Why do the Italians not read the Gospets? Because they have never read

them. The first who read them will be the pioneers of an immense, an innumerable army. If modernism had had a more definitely and truly Christian spirit, it would rather have sought to place a copy of the Gospels in every Italian family—a tremendous task and one which would have called forth a true psychological revolution—than to trouble with problems of philosophy too old to be brought up anew, and with problems of exegesis too new to be imposed on the attention of the body of believers. But what the modernists have not known to do will be done some time by others. The Italians will some good day discover the Gospel, when they are wearied of so many new gospels cast up each morning from every corner of the earth, and this Book will never give place to a successor, since it is intimately related to the vital center of man, and has become as inseparable from man as man from himself."

Brief European Notes.

A very successful mission has been carried on in the small French town of Pons (*Charente-Inférieure*). Since 1906 more than 500 families have left Rome for the evangelical faith.

In England and America there are said to be over 700 **Christian ministers of full or half Jewish birth.**

In the Danish state church in **Copenhagen an active voluntary movement for church expansion** has been going on in the last two decades. During these years a new church has been built and dedicated in the city every eight months and this almost exclusively by voluntary contributions. For parish work in these churches some three million kroner has been contributed in the same period. Seventy trained nurses and deaconesses and 700 volunteer charitable helpers carry on Samaritan work for the churches at an expense yearly of 300,000 kroner.

The Roman Catholic authorities are **seeking to recover lost ground in France** by, among other things, instituting great demonstrations of the faithful. Thus, some time ago at Nancy 9000 Catholic gymnasists were brought together at an open-air mass; at Unnécy, some 15,000 pilgrims assisted at the translation of the relics of St. Francis de Sales; and in Paris 3000 Catholics spent a whole night reciting prayers in preparation for a congress of railway employees. This gathering took place in the basilica of the *Sacré Coeur* on the Montmartre.

The Continental point of view is in many respects widely different from that of England. While in England there are those who attempt to belittle **the term Protestant,** in Germany it is held in reverence even by those who are not Christians. Thus, Goethe was far from being a Christian, but he was an uncompromising Protestant, and Eduard von Hartmann, the keenest dialectic mind of modern Germany, was even bitterly so, although no friend of Christianity. This feeling finds expression in an issue of the *Hamburger General-Anzeiger.* A new Luther statue is to be placed in front of St. Michael's Church in Hamburg. The Hamburg newspaper approves of this, calls Luther the man who opened the new day in world history, the man who created the High German language, the angel who stood at the entrance of the whole intellectual life of modern church history. But it violently opposes the placing of a bronze Bible in the bronze hands of the statue. Luther as a patriot, as emancipator—of course! But of Luther as a Christian it wishes to know nothing.

A **colony of monks from the Grande Chartreuse Monastery,** famous for its distilleries, having been exiled by the French Government, have settled in Sussex, England. Their new monastery, St. Hugh's, was built twenty-five years ago in anticipation of this action on the part of the French authorities, and for many years was practically untenanted. Now it is full to overflowing. These rich distillers have, in their chapel, a part of Christ's garment, a piece of the Cross, relics of each of the apostles, and the skeleton of St. Boniface, the great apostle to the Germans!

The Natural History Museum in London has organized a special exhibit illustrating the **plants, animals and stones of Palestine mentioned in the Bible** as they now appear in the light of modern investigation. We see from these specimens what difficulties the sixteenth century

translators of the Bible had to contend with in characterizing plants and animals of which they had no varieties in their own time and lands. Thus the hyena, not being known to the German translators, was spoken of as "a spotted bird." The unicorn is now generally held to be a kind of aurochs (two-horned) which formerly lived in Asia Minor and which we know now only from Assyrian sculpture. The rose of the Canticles is thought by the museum authorities to be the narcissus, the mulberry tree of 2 Sam. v. 24, the poplar with its fluttering foliage. The apple was not known to the Jews, and the fruit so designated by translators was probably the apricot. The husks of Luke xv. 16 are identified with the carobs of the St. John tree.

With the decline of faith goes an **increase of pessimism** in modern society. The German *littérateur,* Ernst von Wildenbruch, writes:

"Where has the German laugh gone? Germany was once a joyous land. It could laugh as heartily as any, indeed, more powerfully than any. But one hears laughter no longer. Wrinkles crease the face that once were not there. In them are depicted dissatisfaction, anxiety and weariness. Would that our people might again possess a joyful heart, that it might look out into the world with clear, fresh eye once more, that it might laugh away all this envy, complaint, bitterness!"

The **Brotherhood of the East Ham Mission** in London, with a constituency of 3000 men, has erected a Central Hall, a fine building with a large auditorium, filled each Sunday afternoon. Every Saturday evening there are concerts of a popular but excellent type. There is a Brotherhood horticultural society with monthly exhibits and lectures on flowers, fruits, etc.; a Brotherhood parliament where all sorts of political questions are thrashed out. Scouting parties scour the public houses and bring drinkers to the mission meetings. Many drunkards have been transformed into Christian citizens by the activities of these Brothers.

La Nouvelle Revue publishes a memorial which Cardinal Mathieu sent to the Vatican in 1908. In it are these astonishing sentences:

"In view of the increasing difficulty of enlisting men for the priesthood it seems as if the time were come to tell the people that marriage is a noble, honorable and holy estate, and, therefore, **suited to the clergy.** A wife would often keep a priest from poverty by helping him with her dowry and would be a precious auxiliary in his apostolic work. The law of celibacy, as now in practice, is a hateful and irritating thing. A priest is absolved when he sins against all natural and Divine laws. Marriage alone—the natural order—is never forgiven him."

In Skaane, the Southern province of Sweden, a **new peace movement** has been started by a preacher, Albert Wickman, which, after the analogy of the temperance movement, pledges participants never under any circumstances to shed human blood. The movement is said to be spreading widely.

Those who sing "The Church's One Foundation," and other tunes to which the name of **S. S. Wesley** is attached, do not always realize that the composer was a grandson of Charles Wesley, the hymn-writer of the Methodist movement. Charles Wesley's younger son, Samuel, became the most eminent English organist of his day and well known as a composer. Samuel's son, Samuel Sebastian Wesley, succeeded his father as *doyen* of English church music. It is from this composer that we have so much valued hymn music.

The *Neue Freie Finanzpresse* gives us further information as to the **Jewish subscription to the Catholic Eucharistic Congress** held this fall in Vienna. His Excellenz, Dr. Sieghart, son of a rabbi (named Singer) and now a fierce anti-Semite, has subscribed 600,000 *kronen* towards the Congress' expenses. One wonders if the ex-rabbi's son will end as a baron with the *entrée* of the exclusive Austrian aristocratic society, because of this magnificent gift.

The Armenian Socialists are, according to a writer in the *Orient,* more opposed to the Protestant Armenian churches than to the Gregorian, because it is far easier for them to alienate the new generation from a ritualistic than from a reformed church.

The ancient hospital of Paris, the *Hôtel-Dieu* (God's House) which stands close by *Nôtre Dame,* in the old quarter, is, because of its name, an offense to the freethinkers of *"la Ville-Lumière."* They are agitating, consequently, for a change of name.

A society of German Catholics, many of them modernists, has been formed in Munich. Dr. Philip Funk, one of its leaders, in speaking to an audience of anti-clerical students, said:

"That wherein Catholics are lacking is in the knowledge of the Gospels. Among one hundred Catholic laymen you would not meet ten who have ever seen or read a New Testament. The first time I brought one home I was looked at askance. This evil must be corrected. That which we Catholic modernists seek to do is to sow the Gospels among the Catholic masses."

Another illustration of incredible **liberal intolerance** comes from Berlin. The congregation of the Galilee (State) Church has been accustomed to repeat the Apostles' Creed with the pastor in the liturgy. But a liberal parish council (elected by all elements in the district) strongly objects to this practice. First it was forbidden by announcement from the pulpit. When this did not shut the mouths of believers, placards were hung about the church building, forbidding joining in the recitation. One wonders what the next step will be!

Eight hundred Portuguese priests having accepted pensions from the Portuguese government, declare it their duty to support the present republic, since the country's prosperity depends on the consolidation of the existing *régime. L'Osservatore Romano,* the official organ of the Vatican, condemns this action as "insupportable and scandalous" not only because "adhesion is given to republican institutions," but because it "represents a humiliating subjection of the clergy to lay authority and an implied recognition of the iniquitous law of separation, solemnly condemned by the Holy See." Republican institutions, supremacy of the civil power, and separation of Church and State—the three most characteristic features of American government—are here explicitly condemned by the Papacy's official mouthpiece.

It will be recalled that M. Viviani, the French Minister of Labor, boasted at the time of the Separation of Church from State, that he was **putting out the lights of heaven**—i.e. destroying religion. A clever French cartoonist drew him with an extinguisher, reaching out on tiptoe in vain attempt to put out the stars, and wrote under it, "You're too short, Viviani!" Viviani seems now to have come to the same conclusion. When his famous remark was thrown in his teeth in the Chamber of Deputies, he replied that he could do nothing better than to take back what he had said as unjust and passionate. He urged radicals not to make anti-clericalism their only preoccupation to the exclusion of social reform effort, and not to imagine that they alone had the truth or were infallible. "We have no right to despise men professing other beliefs, men who are honest and of good example."

The report of the **Belgian Missionary Church** shows a growth in a quarter century from 26 congregations, with 61 outstations, to 43, with 100 outstations. Each year there has been an average of 470 converts won from superstition or credulity and added to the Church. Much, however, has been lost by emigration to the United States or elsewhere. But these Belgian emigrants to America have established churches at McDonald, Charleroi, Tarrentum and elsewhere in the manufacturing regions of the East. Lay work is greatly developed among Belgian Protestants. In 1888, 52 laymen were taking charge of services more or less regularly; in 1912, 152. Many supply pulpits or evangelize in the open air. Laymen and laywomen have carried on 52 mission schools with 1500 children from Romanist or free-thinking families. The total gifts last year amounted to 738,596 francs. A flourishing deaconess institute, the Bethesda clinic, associations for the aid of the sick in the Borinage, and at Charleroi, have been carried on successfully in late years, and quite recently foreign mission work on the Congo has been taken up.

The Salvation Army Social Relief Work in India is taking on continually larger proportions. The Salvationists have now under their care in India alone 559 social and educational institutions, apart from the purely religious work which they carry on in 2763 villages and towns, with 207 European and 2285 Indian workers. A tract of 20,000 acres of fertile land has just been handed over to them for colonization purposes. In the Bombay Presidency they have organized twenty cattle camps as centers for the distribution of fodder in connection with famine relief. In the Punjab the Lieutenant Governor has set them at work clearing the Changa Manga Forest, using certain troublesome criminal tribes to do the work. This utilization of human waste for the reclamation of useless jungle is proving successful in both ways. The settlements for criminal tribes at Aligarh are also turning out well. Sir John Hewett writes that the Agra district, in which the thieving Haburahs and Sanseahs lived, is now entirely free from violence and plunder. More than 2000 men, women and children from these difficult tribes are colonized in eleven settlements, and five other settlements are under contemplation. Already the settlers produce an annual turnover of 30,000 *rupees* towards their own reclamation, in addition to the money earned by them from outside employment, which must be at least as much again. The Army has eighteen schools for teaching weaving with handlooms, and five silk-spinning schools, where improved methods of silkworm-rearing, mulberry cultivation and silk-reeling are also taught. It is soon to start a colony for deaf mutes who will find employment in rearing silkworms and reeling silk. The Army is also seeking to interest the natives in tree-planting, especially of food trees, as cassava, and of fruit trees, mulberries and eucalyptuses.

In Guatemala. Esquipulas is a town in Eastern Guatemala with a miracle-working image called the "Black Christ." This "Lord of Esquipulas," representing a man, black and shiny, stretched on a cross, is enclosed in a glass box. Pilgrims go on their knees from the door of the temple to the apse where the idol is, and then to its rear, where they stop to pray to the black stump, kissing the glass and putting money in a receptacle provided for this purpose. The more devout start on their knees a good mile from the church door. The atmosphere of the place is not, however, conducive to piety. In general, pilgrims going to Esquipulas drink and carouse, and with the money put in the church-box think to buy protection from evil. A reporter speaks of feeling, on one occasion, a twitching at his pocket. He turned and discovered a ragged and depraved-looking man, who was trying to cut out his pocket in the hope of mastering its contents. In the inn in which he stopped he was robbed of his bedclothes—certainly a scurvy game to play on a sleeping person. Those who preach a more efficacious gospel in Guatemala are hardly treated.

"At Jutiapa," writes a correspondent in the *Central American Bulletin,* "during the meeting, we heard stones falling on the roof and a tumult on the street. The roof was badly damaged. They threw many stones at me and fired two revolver shots in the corner of my bedroom."

And another writes from another part of the country:

"At nearly every open meeting rocks are thrown into the room—some of them as large as a man's fist. Last night three large stones, aimed evidently at our lamp, struck a believer, who stood up a moment later and thanked God for these persecutions, and asked blessing on those who had, in ignorance, done the wrong."

Domingo Castillo, a colporteur of the Bible Society, was wont in his pre-Christian days to make the pilgrimage to Esquipulas, as so many others, carrying for many miles a large heavy stone bound to his shoulders, as a penance. A Gospel which fell into his hands delivered him from his bondage and made a new creature of him. The first tour he undertook as colporteur was to Esquipulas, where he wished as one well known by those resorting there to wit-

ness to the Lord. He was chased from the *plaza* by a large crowd of devotees, headed by a priest.

Yet there are those in Guatemala who recognize the moralizing power of the Book. Mr. Chapman of the Central American Mission says:

"An excise officer, searching for illicit spirits, recently entered the house of an evangelical believer at Rinchador. When he saw on the wall a text such as believers often put up, he ordered his men away, since there was no need to search an *evangelico's* house for such things. Later in the day, coming upon the house of another believer, he noticed a Bible on the table and told his assistants that they might sleep securely there overnight."

"Demas Hath Forsaken Me." One of the bitterest enemies of Christ's cause in Japan is a former English missionary, Mr. Walter Denning, who, living in the country as a teacher, spends his leisure in writing articles and pamphlets, ridiculing and antagonizing mission work and the Christian faith. He has quite a following of revilers among the Japanese. Kotoku, the anarchist, who was executed for a plot against the Emperor's life, was also, as a boy, under Christian influence, having attended Sunday schools. Later in life he was known as a friend of Christianity, but he came under the influence of materialistic agnosticism and developed into an anti-Christian anarchist. While in prison he worked until the day of his execution on a book to prove that Jesus never lived but was an imaginary person.

On the Edge of Afghanistan. The pioneering of medical mission work among the wild Mohammedan tribes on the borders of India and Afghanistan will ever be associated with the memory of the late Dr. T. L. Pennell of the Church Missionary Society. This brilliant and useful man received high degrees and a gold medal as a medical student in London University, and in later life was honored with both the silver and gold Kaiser-i-Hind medals by the Indian Government for services rendered in humanizing the fierce Pathans of the frontier. For twenty years he labored at hospital work on the border, preparing the ground for future evangelization. How extensive this preliminary work has been can be gathered from the fact that in 1910, 236,167 visits were paid by out-patients to the group of C. M. S. hospitals (at Peshawar, Bannu, Diva Ismail Khan and Quetta). In the in-patient division 5008 persons were treated, and 10,182 operations were performed in the course of the year in both branches of the work. It is customary to give one, and generally several, Gospel addresses daily to out-patients, while the in-patients have systematic Christian instruction.

"There are few villages in Eastern Afghanistan," wrote Dr. Pennell just before his death, "which do not possess former patients. These not only pass on to fellow-villagers teaching received, but also bring back with them copies of the Scripture to their homes. An enormous amount of prejudice has been worn down, welcome has been obtained in places formerly barred tight, a large amount of Christian knowledge has been diffused, and wherever one goes along the frontier one meets with those who, well-acquainted with the doctrines of Christianity, are frequently secret disciples of our Lord and Master Jesus Christ."

It is interesting to note that, even in his student days, Dr. Pennell was an active Christian, secretary of the University College Christian Association, which he represented in the Medical Prayer Union, and leader in the work of the London University Working-Lads Institute.

Brief Mission Notes. The **Church of Our Saviour in Shanghai,** a Chinese Episcopal Church, has just completed a parish building costing $3000, all subscribed by the Chinese themselves.

A **Hindu Banker at Quetta** has built a hospital and handed it over to the missionary physician, Dr. Holland, of the Church Missionary Society.

A generous Karen layman provides the rice for the 2800 delegates and visitors to the coming association meeting of Baptists in Burma.

Canadian Presbyterians have **six mission schools in Trinidad** among the Hindu coolies of the cocoa plantations. There are Sabbath services in each one, in addition to the school work.

A converted Jew, Mr. De Roos, has been holding **evangelistic services in Costa Rica.** The churches have been filled for weeks and even Roman Catholic priests in the most fanatical towns have been in attendance.

The **C. M. S. receipts** for the last fiscal year touched the highest point in the Society's history—$2,000,000.

The government of Siam has been making **memorial gifts** in honor of the late king. Among others, 39 missionary churches, schools and hospitals have received grants ranging from $20 to $200.

The Union School at Hangchow is an illustration of the advantages of combination on the mission fields. It is the joint enterprise of Northern and Southern Presbyterians and Northern Baptists, and replaces three weak and struggling schools by one strong one. Instead of reduplicating work, as was the case with the earlier enterprises, the present united school is able to provide a continuous course for primary, grammar, high school and normal grades. Each mission pays one third of the expenses and provides for two foreign workers. The school now needs fuller equipment of buildings to make it a powerful agency for training leaders for the womanhood of the provinces of Hangchow and Chekiang.

Mr. Ou-yang of Peking is a wealthy Chinaman who was first drawn to Christianity through rescue from drowning by a Christian Chinese fisherman who nursed him for five days afterwards. He was converted by the reading of a magazine of the Christian Literature Society, and openly professed Christ after hearing a native preach in Tientsin. He lives at the Wagon-Lits Hotel in Peking in order to meet wealthy and influential Chinese, in the hope of winning them to Christ. He presented the Y. M. C. A. in Tientsin with $8000 for its new building, and hopes to visit England with a view to aiding in the establishment of the Salvation Army in China.

Soldier patients, treated by missionary physicians at Sian Fu during the recent revolutionary struggle, have presented the doctors with a tablet extolling their virtues, and a large red silk umbrella with the names of 300 subscribers in gold. All had been treated for severe wounds. Among them was the general of the division and the commander of his bodyguard. Mr. McCormack of the Union Medical College, Peking, illustrates how influential medical work is in **breaking the way for the Gospel.** He was watching a missionary doctor one day as he dressed a repulsive sore on a Chinaman's back. A crowd of students, standing by, were observing the operations, and one suddenly broke out with, "Even his own brother would not have done that for him." This remark so impressed Dr. McCormack that he returned to England for medical training.

The University of Honkong—founded by the governor, Sir Frederick Lugard, with the financial help of Chinese and Parsee merchants—is to be provided with **three Christian Hostels** for the use of Chinese Christians coming thither to study medicine. The C. M. S., the L. M. S. and the Y. M. C. A. are the three societies undertaking this enterprise.

Scandinavian and Scandinavian-American missions have been working in Central China only twenty years, but they have already opened 52 central stations and 200 out-stations, 18 higher schools and 7 hospitals. The number of baptized Christians in their missions is now between five and six thousand besides catechumens and adherents. The corps of foreign workers numbers 260 persons.

In one of the Presbyterian Missions in China is **a preacher who formerly was a writer of theatrical plays** and the manager of twenty-four theaters. He was converted by reading a tract, and is a preacher of extraordinary power, quoting the Scriptures literally by the chapter.

The changes in China are almost droll in their unexpectedness. One missionary writes of meeting a Chinese woman wearing the badge of the militant suffragists, and in a letter to the Baptist Missionary Society, describing a Chinese wedding in Swatow, we are informed that the happy pair moved up the aisle of the (mission) church to the strains

of the wedding processional in Lohengrin!

The **Congregational Church of Canton** has made a woman physician, Miss Lem, one of the deacons of the church. Another of the deacons is Mr. Chung Wing Koung, whom the Republican government has just appointed director of education for the whole province. He is professor in the Canton Christian College.

Miss Waterman of Tsingkiang describes how the Chinese Christians, out of their poverty, have given **for the relief of famine sufferers:**

"They have used a portion of the Sunday collections to buy old clothing which they have distributed among the poor people who sleep on the roadside at night—some only in their one thin garment in spite of the cold. They have also used their Sunday offerings to buy and give away a coarse bean meal and bean-refuse bread."

The late Dr. Young J. Allen wrote, compiled or translated nearly 250 volumes in Chinese, besides uncounted editorials. He also established the first newspaper in Chinese of a modern type. Among the books which he prepared for Chinese circulation were twenty-four histories, a world's book of dates with 25,000 names, primers of science and statesman year-books.

For many years Christians have prayed for the **opening of Thibet** and their prayers are, at last, being gradually answered. Every year sees advances of the missionaries on the edges of this closed land, both from India and China. Mr. Edgar of the C. I. M. has been preaching and distributing Gospels to an enormous gathering of lamas and other Thibetans at the Litang Lamasery. The 4000 monks are very friendly.

Mr. T. L. Brown, who has been prospecting **Sunday-school opportunities in the East,** reports a Sunday-school rally in Shanghai, with a parade of 1200 scholars, flowing through banks of interested Chinese spectators. In China there are chapel schools, more especially for the children of Christians, and "heathen" Sunday schools, one of which (Dr. Gamewell's in Peking) has over a thousand members. It is possible now to gather large Sunday schools of the children of heathen anywhere in the East, so far has prejudice melted. The World's Sunday School Association has sent Mr. Davidson of Scotland to stir up Sunday-school work in Austro-Hungary, and Mr. H. G. Harris on a similar investigating tour in South America.

Mr. Goto, a Japanese Episcopalian, working in the poorest and wickedest quarter of Tokyo, started a kindergarten with twelve members. This has grown until now 54 children are there receiving Christian instruction. A Sunday school in two sections has 150 children, while the congregation already gathered from among the most abandoned people of the city now numbers 72 Christians. It is, as the *Churchman* remarks, a congregation "working at his religion," as it is divided into 13 committees responsible for various duties. One of these is a "fire-generating committee" to meet for prayer thirty minutes before each service.

The bookstores in Japan are **selling a far greater number of Scriptures** than has generally been supposed. Mr. Bergström reports that on boarding a crowded third-class car at Morioka, he was handed an envelope by a man who gave no explanation, but disappeared in the crowd. It contained one *yen.* On finding the donor later he asked him his name, but this was refused. The stranger simply said that it was a humble contribution to be used in *"dendo"* (evangelistic work). That the Bible is becoming a well-known book is apparent from various incidents. Conductors on trains hesitate at first to admit colporteurs, but after explanation say, "Oh, if it's the Bible I suppose it will be all right." Miss Petterson, offering the New Testament to a couple of *geisha* (dancing girls) who were watching her from a window, received the reply, "We are not the sort of people to read that book." But when told that they ought to read it and that it contained salvation for them, they each bought a Testament.

There are seven **Christian hostels for women students in Tokyo.** Some of them are operated by the Japanese Y. M. C. A. and provide instruction in the

Bible, in English and in cooking, besides furnishing a home. The cooking classes are taught by a Japanese girl trained in Simmons College, Boston. The Tokyo Committee is made up of fifteen members, ten Japanese and five American and English.

The late Mr. Converse was wont to say that his best investment was made in establishing **a mission hospital at Miraj,** near Poona, in India. Up to the time of his death the number of out-patients treated was 415,000, of in-patients 12,000, and of surgical operations 19,000. The average distance traveled by in-patients to reach the hospital has been 298 miles. At present 16,000 out of the 21,000 *rupees* required to operate the hospital comes from native sources in fees, gifts, etc. Dr. Wanless is the efficient head of the institution.

An American woman, Miss Tennant, has been traveling in India, organizing **Hindu Marriage Reform Leagues,** the purpose of which is to raise the marriageable age of boys and girls in India, to minimize marriage expenses, etc. She has established thirty-seven branches of the League. Various gentlemen prominent in the Hindu community are coöperating.

In the native states of Cochin and Travancore (India) there are about a half million native Christians whose history runs back to the earliest Christian times. They call themselves **Syrian Christians** because, as they allege, they were evangelized by St. Thomas and the Church in Syria. Their Scriptures and liturgies are in Syriac. In the days of the Portuguese dominion about half of these people were forcibly incorporated by the Jesuits into the Church of Rome. Of the remainder some 200,000 are attached to the Patriarchate of Antioch, and 100,000, coming under the influence of the English C. M. S., are reformed evangelicals. A great revival broke out among these latter some sixteen years ago, which has been followed by yearly conventions for spiritual edification and instruction. Some 20,000 Christians take part. This body has started its own foreign missionary work, and has set apart various young men for evangelistic work in India.

At the last **Indian student camp in Rajamundy** 150 young Christian men were present, nine tenths of them being of depressed caste lineage. They represent the flower of the Telugu Christian Church. One of the 150, however, is a Brahmin. Shortly after he was baptized his father happened to meet him in the bazaar, stopped and spit in his face. The son is now working for the elevation of the classes whom the father would not let stand in his shadow.

Coptic (Egyptian) Christians are developing an eager interest in education. In Cairo alone there are more than 25 primary Coptic schools with 6000 studying boys and girls, a secondary school with 400 students, and a theological college with 70 students. The Coptic students in the Cairo government schools are at least twice as numerous. In Egypt as a whole, though the Copts constitute only 9 per cent of the population, their representation in the educational institutions is 30 per cent.

Dholuo is **the language of the Kavirondo people,** Nilotic tribes living on the northeast shore of Victoria Nyanza. The Gospels of Mark and Luke having been translated by C. M. S. missionaries into this tongue, a native in the Kavirondo mission has attempted to translate John also, and succeeded, his translation being acknowledged to be the best of the three.

The Commissioner of the Salvation Army in South Africa writes:

"When the natives here are treated as children there is hope of ultimately making men of them. But if they are **handled like dogs** one must not be surprised if sooner or later they bite."

The Bechuana churches of the English Congregational Mission in South Africa have over 5000 members and 12,000 adherents. In most of the stations there are fine church-buildings which have cost from $10,000 to $15,000, all of which are debt-free. Rain-making, witchcraft, tribal war, and heathen abominations have largely ceased, and the sale of intoxicants

is prohibited by law. The schools are carried on almost exclusively by trained native teachers.

Mr. J. L. McLaughlin of **the Philippine Sunday School Union** reports a Sunday school enrollment of 36,000, nearly two thirds of whom have been gathered in during the two years past. The Protestant churches' membership of the Philippines is now about 60,000. Thirteen years ago there were none. The Church of Rome has placed many trained German and Belgian priests in the islands to check the movement away from Rome, and has brought in large numbers of French nuns for parochial school enterprises, especially in the Southern Islands.

Silliman Institute, an industrial mission school in the Philippines, opened its term this year with 600 students. One hundred and fifty had to be turned away because of insufficient room. Demetrio Larena, who is a trustee of the college and ex-governor of the province, has offered his Dumaquete residence to Silliman to be used as a dormitory. There is no man, except Dr. Silliman himself, who has done so much for this Protestant school, this Hampton of the Philippines, as the Filipino ex-governor.

Dr. Caspar Wister says of Mixco, Guatemala:

"Of all the places where I have worked as a missionary this is the darkest and most heathenish. During Holy Week the priest spent most of his time trying to stir up the people to murder us. Stones have been thrown at us constantly. Mr. Boyle of San Jose, Costa Rica, illustrates the spiritual darkness of his field by the case of a barefooted countryman who came to join 'the missionary religion.' It transpired that what he wanted was *un familier,* a familiar spirit of evil to revenge him on his neighbors, get him money without work, and to control women."

The **Bethesda Leper Home in Dutch Guiana,** which is under the care of Moravian, Reformed and Lutheran churches, ministers to the 3000 lepers in the capital city. These constitute nearly a tenth of the city's population. Miss A. E. Scott of 550 Lenwood Avenue, Buffalo, is the treasurer.

The Albanians, soon after the establishment of the Young Turkish *régime,* called a national congress at Monastir, and subscribed $10,000 for the establishment of a press. It is remarkable that, though these people are largely Moslems, this press was placed at the disposal of the Bible Society, which started printing a revised Albanian New Testament. The press was shut down by the government in 1910, but is in operation again. The Albanians are wonderfully receptive and ready to read the Scriptures. They are a gallant, intelligent and proud race who have in the past constituted a main support of the Moslem power, but are now bitterly alienated from the Constantinople government.

Mr. Woodruff reports a sale of 5529 copies of the Scripture in the past year **in Bulgaria**—the best yet. A Bulgarian merchant of Knzanluk, in the rose garden of the country, "who sells everything from a button to a Bible," ordered 869 copies for his customers last year, believing that the Gospel will best renew the life of his town. The American Board Mission publishes, in Philippopolis, *Zopnitra* (*The Morning Star*), the only evangelical paper for the millions of Bulgaria and one of the most effective agencies for popularizing evangelical truth. Five hundred dollars is needed yearly to keep it in action. Who will help?

THE NEW SAXON HYMNAL.

The National Church of Saxony has issued for its church services something which is, as far as we know, unique. This is an illustrated hymnal. On the cover is the Luther Rose; with each hymn is an illuminated capital, and some thirty illustrations by Rudolf Schaefer—a son of the manse and one of the rising illustrators of Germany—are scattered through the book. The number of illustrations is not large, but their quality is excellent.

The idea seems to us extremely good—good, for example, for the little children at the end of the pew to whom the ser-

mon is a trifle long and hard to be understood. The writer recalls what a delight Judges, and in general, "the fightingest parts of the Bible" were to him (aet. 6) in sermon time. An illustrated hymnal would on such occasions have helped out amazingly. Good, too, such illustrations as adding to the associations and memories of Christian things, binding one to the church of one's upbringing. How powerful the hymns themselves have been in holding the Church's children to her! A pictured hymnary would, we are sure, heighten this potency of affectionate memory and we would be glad to see some American publishing house set its illustrators at work on such a one for American churches.

The German hymnal is a mine of rich religious treasure. Many of our choicest English hymns are taken over from it bodily, as, for example, Zinzendorf's "Jesus, Still Lead On," Teerstegen's "Thou Hidden Love of God," Gellert's "Jesus Lives No Longer Now," Gerhardt's "O Sacred Head Once Wounded," Laurenti's "Awake, Awake, Believers." Many, too, bring up great historical memories woven into the warp and woof of national story. Foremost among these is the Luther Hymn, "A Mighty Fortress is Our God." Heine called it the *Marseillaise* of the Reformation, and described how the rooks of Wittenberg, startled by its thunder, would rise into the air, croaking and flapping their wings. He was, of course, thinking, in a figure, of other black birds to whom it has brought warning and consternation for nearly four centuries. Then there is the *Te Deum* of Germany, "Now Thank We All Our God," written by a Pastor Martin Rinkart during the blackest days of the Thirty Years' War. As an illustration of faith it is worthy of a place in the Eleventh of Hebrews. This great hymn of thanksgiving was first sung when it looked as if Germany were to perish from off the face of the earth. Rinkart himself buried, in his pastoral career, more than 4000 people, saved, indeed, from the sword of the fanatics but dead of the pestilence which followed in the train of battle. He tells us that he had seen, on various occasions, thirty to fifty hungry people fighting in the streets for one dead cat or crow. To such a pass had the old church brought the land of the Reformation. And yet from the desperation of this utter misery has come down to us:

"Now thank we all our God
With heart and hands and voices."

It is interesting to know that this Thanksgiving Chorale was sung later when there was more in the circumstances of the time to be thankful for. In 1870 the Vatican and the French Empress conspired again to crush Protestant Germany and "to fight out on the sands of the Mark Brandenburg" the battle for Catholic supremacy in Europe. But the plot was foiled at Sedan, and about the thousands of campfires, after the conflict's end, "Now Thank We All Our God" was taken up until the whole Prussian army seemed one pæan of praise.

Another hymn of the Thirty Years' War, "Fear Not, Thou Little Flock," is associated with Gustavus Adolphus and the battle of Lützen. Germany's great Easter hymn,

Jesus meine Zuversicht (Jesus My Confidence) was written by the Electress Louise of Brandenburg, the daughter of William of Orange and the granddaughter of the Huguenot martyr, Coligny, and ancestress of the present German Emperor. This is one of the best loved of German hymns and set to a chorale which, with its roll and crescendo at the end, rings with Easter joy. Ernst Moritz Arndt, whose name brings up the great memories of the War of Liberation (from Napoleon), is represented by the splendid "Go Hence and Dig My Grave" and "Who Is a Man? He That Can Pray." The famous hymn, *"Gottlob ein Schritt zur Ewigkeit"* (Praise God, a Step Towards Heaven), was written by Francke when driven out of Halle by the rationalists. These persecutors of the great Pietist reviver of Christian life in eighteenth century Germany wrote no hymns themselves, but emasculated the Church's hymns, as New England Unitarians have done after them, substituting "virtue" for "holiness" or "faith" and the "Supreme Being" for "our Faithful God." The nightingale of German *musica sacra,* Paul Gerhardt, who has been called the George Herbert of the Lutheran Church, contributes forty-four hymns to the collection. Novalis' lovely *"Wenn ich Ihn nur habe,"** throbbing with love to Christ, brings up memories of German congregations, singing away to the last tow-headed little girl on the remotest seat. Hans Sachs, the cobbler of Nuremburg, whom most of us know only in the pompous music of Wagner's Meistersänger, gives us a hymn of faith, and the great masters of German hymnody, Zinzendorf, Spitta, Gellert and Ruckert, all bring their contributions. To the writer none makes the precise appeal that Gerhard Teerstegen does. One is conscious in his hymns of a richness and a depth of religious experi-

*"If I have but Him."

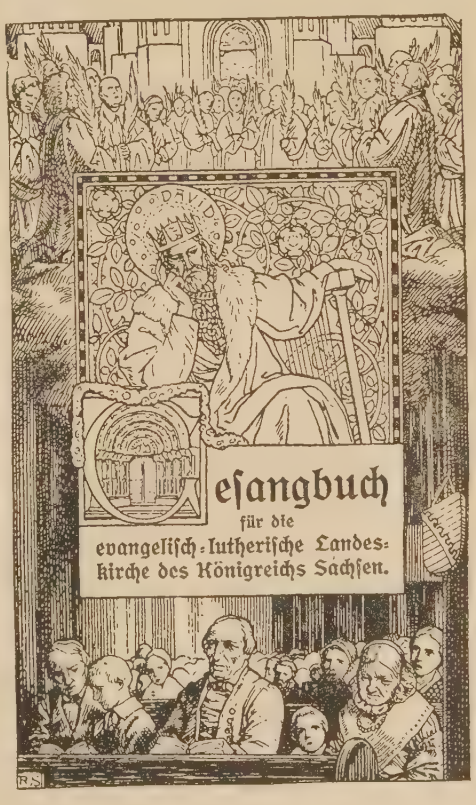
ence above most men's. He was a ribbon weaver and used to give all his earnings to the poor, living himself on milk and meal. For five years he was in a state of inner spiritual darkness which found expression in the lines:

"Sin of courage hath bereft me
And hath left me
Scarce a spark of faith or hope;
Bitter tears my heart oft sheddeth,
As it dreadeth
I am past Thy mercy's scope.
Peace I cannot find; O take me,
Lord, and make me
From this yoke of evil free;
Calm this longing, never sleeping,
Still my weeping,
Give me hope once more in Thee."

"But one day," writes Miss Winkworth in her "Hymnwriters of Germany," "when he was on a journey, he received such an internal manifestation of the goodness of God and the sufficiency of the Saviour that all doubts and troubles vanished in a moment. Henceforward he had peace and joy and an intense power of realizing the unseen, which gave him a wonderful faculty of touching and strengthening other hearts. From morning to night people flocked to him for counsel. Thirty persons at a time would be waiting for him. They came from England, Holland, Switzerland and Sweden. If he went into the neighborhood country for rest, people would watch for him by the roadside and carry him off to the nearest barn where a congregation would immediately assemble. He missed the solitude. 'I love most to be with the Father, but I am glad to be with the children.'"

The illustrations which we reproduce from the Hymnal include two illuminated initials, together with five other pictures. The initials are portraits—one of Gustavus Adolphus at the head of the battle-hymn we have referred to; the other of Luther, whose beaming face admirably illustrates "a hymn of joy over justification by faith." Luther's German Version of *De Profundis*,

a hymn of penitence, is coupled with the figure of the prodigal (mark the little bird symbolizing conscience). The Saviour at the door of a despairing youth goes with a "cross and comfort" song of Gerhardt. For a Christmas hymn of Gellert, Schaefer has drawn a lovely advent design with mother and child. Finally we have the frontispiece of the book with the singing church in heaven and earth. In the choir above one notes Luther and Melanchthon on the left and Johann Sebastian Bach on the right.



NOTES ON THE APOSTLES' CREED.*

IV.

Rev. G. A. Johnston Ross, M. A.

At the close of our last study I had come to that difficult phrase, *"Born of the Virgin Mary,"* and the end of the hour found me concerned with the atmosphere in which our minds are to work when we recall the holy mystery of our Lord's birth. What I was concerned about was this: that when you and I think about this matter, in order that we may help other people, we should remember that the true scriptural context of the birth of our Lord is not physical miracle, but spiritual discipline. Or, to put it more concretely, do not let the blessed Mother of our Lord stand in your mind first for a person upon whom a physiological miracle was wrought, but let Mary be in your thought for the consummation of a nation's discipline, and for the flower of human piety. For I honestly believe that unless you thus first regard the Mother of our Lord you are putting yourself into a position in which it will be impossible for you rightly to adjust yourself to the question of the mystery of His birth.

And, by the way, if you so regard Mary, as the flower of human piety, you may or may not be impressed by the analogy, which, if we are to believe the Darwinian evolutionary theory, would hold as to the birth of the human race and then the birth of the Superman, the firstborn of the new humanity. For scientists tell us that when God would make man He chose out from the dust of the earth that organism amongst the then existing organisms which, from His point of view, was most fitted to receive the new life which has made man man. If that be a true account of our physical descent, then there is a curious analogy between that and the birth of our Lord. It would seem as though, when God would bring into the world the Higher Man, the Son, He chose the highest available organism from the spiritual point of view—I mean Mary; far enough removed, it is true, from the perfections of the Supreme, but possessing the highest human capacity for the Divine, and the reflection and product of His most peculiar training of a whole nation in the knowledge of Himself; so that from her He should come forth Who had on one side of Himself immediacy of origin from the Divine and Who on the other should be the Heir of the ages.

But that is merely background. Now, in order that I may not be misunderstood in what follows, let me say as plainly as I can, that, so far as I have been able to give any attention to this matter, I do not yet see sufficient reason to doubt the historicity of the story of the virgin birth of our Lord. But there are three things that I want to say about it. (1) First, the man who, by the sheer force of the evidence presented—particularly by the august moral eminence of Jesus—is convinced that in Jesus of Nazareth God has really come into the world, that man will bear himself calmly, reverently, dispassionately, with regard to the question of the *manner and mode of that coming.* It is the grossest travesty upon the position of the Christian Church to say that it demands belief in the virgin birth, as though that were the basis of the Christian faith. The virgin birth became the teaching of the Church because the Church was compelled by the moral eminence of Jesus, and by His exalted glory, to feel that that origin was congruous with His person. For four hundred years no other account of the origin of Jesus was even thought of. But the early Church reproduced the reticence of the blessed Mother herself, and of the apostolate, and Ignatius spoke of the virgin birth of our Lord as a mystery wrought in the silence of God.

Now you see why I desiderated first and foremost an atmosphere of holy reverence. I think our young people to-day should be asked to consider that fact about

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the early Church, and contrast it with the religious temper of our time when with such flippancy and ease, and even indelicacy, young people are ready to discuss the virgin birth. The early Church imitated and reflected the holy reticence of our Lord's Mother, our Lord Himself, and our Lord's apostles as to that aspect and mode of His coming into the world.

(2) The next thing I want to say is that the reverent Christian, having read other things about the virgin birth, will be careful to *read the story itself*. We had in Scotland an extremely shrewd professor of Hebrew in the University of Edinburgh, Dr. A. B. Davidson. He once was reviewing a book by a German professor on the prophet Ezekiel, and he told us in his review: "Professor So-and-So seems to have read every commentary on the prophet Ezekiel, and he has done very well. When he shall have read the prophet himself, he will do better." There are people in our time who seem to have read every conceivable thing, and listened to every conceivable teacher, especially of biology, on the subject of the virgin birth, but who have not, apparently, read the story itself. As I said yesterday, I challenge any man or woman of pure mind to read the first two chapters of Saint Luke, and note how steeped they are in the story of God's prior discipline of His people, and how holy, elevated, reticent and chaste is that story, without becoming convinced that, in the deepest sense, that story is true and meant to convey the truth. And not only because the alternative to it, the real alternative is unthinkable, and because it is unthinkable that out of that alternative there could have arisen so holily reticent a story—but for another reason. We do not yet know what form the truth of this story of the virgin birth may ultimately take, but the conviction borne in upon the mind of the man or woman who reads this story with reverent mind is that here lies the truth about the origin of Jesus in God and about the *immediacy* of the origin of Jesus in God.

(3) The next thing I want to say is this:–that a reverent Christian looking at this whole subject will *keep in view the issues involved*. We are told sometimes to-day, with a kind of hurt surprise, that if we believe in the virgin birth of our Lord we take away from people the Christ Who is one of themselves. That is really the heart of the objection to-day. It is biological and physiological, but it is also that if you believe in the virgin birth you somehow destroy the oneness of Jesus with us. You destroy His veritable humanity. That is the position, and I have heard it uttered in the utmost pathos, and read it too, "You are taking away from us our comrade Christ when you ask us to believe in the virgin birth." The answer is in two parts. The first I will not elaborate. I believe it can be shown that the virgin birth of our Lord itself really emphasizes and better accounts for that peculiar humanity which was His; for you must not be too quick in saying that the humanity of our Lord makes Him exactly like us. On His human side He stands alone, and, though I will not attempt it here, I am not sure that it could not be shown that the more credible and natural hypothesis, in view of the peculiar uniqueness of His humanity, is that there was some such origin as this for Jesus the Nazarene. I will not concede that He is a man in the sense in which I am a man. I will not concede that this is the impression made upon me by the Gospels.

The second part is this. You say we want the comrade Christ, one just like ourselves, going through temptations like us exactly. Contrast that with the Scriptural view of our need: a "high priest, ... holy, harmless, undefiled, *separate*." Now what is it that gives us to-day a craving for this comrade Christ? It is due to a certain feebleness about our feelings. God forbid that I should say a word against our desire for fellowship and sympathy, but we want sympathy, sympathy all the time. There are certain attitudes and aspects of my soul when I do want and need sympathy, the sympathy of those who have struggled along with me against temptation. But there is a deeper need in me than the need of sympathy. I need to be lifted up, and I need a Saviour Who is a profound moral contrast to me, alike in His experience and in His character. We need a "high priest, ... holy, harmless, undefiled, *separate*." My brethren in the ministry, there are times when you have

known that—when in your pastoral relation to certain sins, you wish in your inmost soul that you had not known anything of sin in your own life, when you wish you were looking at this matter entirely from the outside, and, instead of being a fellow-sympathizer, you could exercise control. There is a deeper need in us than that of sympathy. *We need control,* and the real question at issue to-day behind this question of the virgin birth is: Do we need a Christ quite like one of ourselves, or do we need a Christ Who brings God into the heart of our humanity?

In the twenty-second chapter of the Gospel of Saint Matthew the sentence occurs, "What think ye of Christ? *whose son is he?*" Jesus was not satisfied with the answer, "The Son of David." I do not believe He would have been any more satisfied with the answer, "He is the Son of Mary," in whatever mode or manner He became the Son of Mary. As I look through the Gospels I find that the supreme question for which Jesus sought an answer was: "Did I come forth from God? Is God absolutely and entirely responsible for Me? You may say anything you like about the Son of Man, but take care how you blaspheme the Spirit through Whom I do My work. The whole question is not, 'Who am I, Jesus?' but, 'Where did I come from? Who is behind Me? Am I bearing God into your life?'"

Now let me put the thing into frank personal testimony. This is the way I use this Apostles' Creed: I entrust myself to Jesus Christ, Who is the Lord, for I believe Him to be God-begotten and God-sent. This I believe, primarily because I have seen Him to be the Christ, the adult Son, and the only adult Son of God, and the only Lord of mankind, coming forth as an immediate, unadulterated, unspoiled thought of the Supreme. And with that I am content, and as long as I have breath I shall not cease to be thankful for the form of the Creed: "His only Son our Lord; conceived by the Holy Ghost, born of the daughter of Israel, Mary the virgin."

Now we pass swiftly over to the next passage in the creed: "Suffered under Pontius Pilate, was crucified, dead, and buried." There is here a sudden leap from the birth of Christ to the death of Christ, and at first sight one is sorry that the Apostles' Creed says so little, really nothing, of those beautiful ways of Jesus which are recorded for us especially in the synoptic Gospels. One wishes that there had been something said about His teaching, something about His preaching, something about His gracious healing. It is curious that a similar emphasis is evident in Saint Paul. Everybody knows that Saint Paul says almost nothing about the miracles, the teachings and the healings of our Lord Jesus Christ. He dwells upon Christ's heavenly origin and on His death, resurrection and ascension—exactly the same emphasis that we have in the Creed.

Now I want to ask my brethren in the ministry whether there is not significance in the fact that *to-day the emphasis is upon things that Saint Paul did not emphasize.* To-day the emphasis is mainly upon the synoptic Gospels and the teachings of Jesus, especially His teachings upon sociology. I am thankful for all I have tried to hear and learn and read about the teachings of our Lord. But it will not do as my religion. It will not do for me only to study and admire the Lord in the rôle of sociologist. I need as my Saviour Someone Who will belt the tragedy of life around by His redemptive experience and acts. I need Someone to come down from heaven and save me, I need Someone Who will die for me, in my stead, Who will go through the experience of death—as a criminal once said, "Who will go to hell for me." Saint Paul needed this, and therefore had at the heart of his gospel these great cardinal crises of the Messiah's career: His birth, His crucifixion, His death, His burial, His descent into the abode of the dead, and His rising again from the dead. Do not let us forget that a man may see with exasperating clearness what is his duty to his neighbor. But if he is to overcome the inertia that makes for selfishness in men, if he is to be a Christian in this world, he needs the other side of the Gospel, the Gospel which our fathers believed in, the Gospel of the incarnation, of the Atonement, of vicarious death, of victorious resurrection, of intercessory ascension, and down at the root of it all, God. And it will do some of us

good, a great deal of good, sometimes when we have been poring over the synoptic problem, to rise from it all and repeat again our Apostles' Creed that the emphasis may be adjusted.

And now look at one or two phases in this Creed. *"Suffered under Pontius Pilate."* One of the strangest things about the Apostles' Creed is the occurrence of that man's name there. I think it has two values for us. First of all, Pontius Pilate represents a point in time. When Saint Paul in addressing Timothy speaks of Pontius Pilate, he uses the preposition ἐπι, "in the time of." It was the custom to mark the points in time by the names of the governors as well as by the names of the emperors. And the significance of the appearance of the name Pontius Pilate is first and foremost to mark a point of time. And it is valuable because of the emphasis it puts on the fact that Christianity is a historical religion. Truth here consists not of ideas alone, but of facts and ideas, that is, facts of history. The beauty about our Christian faith is that while it is a perfect philosophy of life and a revelation of God, it is at the same time a historical religion.

Pontius Pilate stands also for a *critical* point in time. For, as the words "Christ" and "the Virgin Mary" in the Creed stand for a consummation of discipline, so Pilate stands for a consummation of discipline.

Have you ever thought that the death of Christ happened when two great disciplines of God were coming to consummation? There was (1) *the discipline of Israel.* What was that? Well, when you think of the Messianic prophecy you say it is a discipline in hope, hope for the Messianic King. Do you remember what the official heads of the nation said before Pilate committed the Lord to execution? He asked, "Shall I crucify your king?" And with the Lord dressed in the imperial robes, the imperial crown upon His head, and, as I believe, sitting in the governor's own chair which Pilate brought out and made Him to sit in (so that He was then literally sitting in the chair of His father David), everything, in short, being done by the Divine Providence to dramatize the situation, to provide, as it were, an external conscience for these high priests, *there,* looking at Jesus sitting in that governor's chair, with the blood streaks on His forehead, with His crown of thorns, with His imperial robes, and the scepter in His hand, they said, "We have no king but Cæsar." Israel, that is to say, officially surrendered its Messianic hope, and one period of its discipline came to an end.

But along with this discipline of Israel there was going on at the same time, through the centuries, (2) *the discipline of Gentiledom,* and the one word that you could get for this discipline is Rome. What does Rome stand for? For justice, for law, for conscience, if you like. Now Pilate stood for the incarnation of the Roman idea. What did Pilate do at the very moment that Israel surrendered its discipline, its training, its own self? Warned by his wife, he declared, "I find no fault in this man." And then he absolutely renounced the very idea of justice and law, and handed Jesus over to be crucified, knowing that Jesus had done no wrong, knowing that he had found "no fault in him." There was Israel on the one hand and the Gentile world on the other, both renouncing the very idea of their training. Now you see the significance of this phrase, "Suffered under Pontius Pilate," at a critical moment in the history of the world. And I am thankful for it in the Apostles' Creed, because there is a perpetual tendency in our modern life, when we are only half educated in history, to overlook all this. We are showing the evil results of a half knowledge of history by constantly taking our Lord out of His historical setting and then trying to judge Him apart from it.

The next words in the Apostles' Creed that I take up are, "Suffered, was crucified, dead, and buried; descended into hell"—why, they are like bells tolling, as though we could hear in their weird sound, the accents of the apostolic dismay that one like Jesus should die. How astounded the early Church was that Jesus could come down, not from some transcendent height in a theological sense, but simply from the height of His august moral eminence—to be "crucified, dead, and buried"! And it reflects not only that astonishment, which has its religious value, but it reflects this impression of the early Church: the feeling that Jesus' death was unique—unique, I

mean, in its fullness of the experience of death. You remember what Saint Paul said in one of the most splendid passages of the Epistle to the Romans: "It is Christ that died." It is Christ *alone* Who has died. Nobody has ever died but Jesus, and nobody has ever died as Jesus died. His fullness of the experience of death was as the whole is to the infinitesimal part compared with what our experience of death is. Our Saviour Christ has abolished death. "It is *Christ* that died."

Why are our modern churches so desperately fastidious when they print their hymn books, or their prayer books, as to explain that this word hell means hades? That explains nothing. "Descended into hell." What does it mean? My brethren, I would not for anything lose that clause out of the Creed, though it came into the Creed possibly not before the fifth or sixth century. I would not give it up for this reason: that I know there is something in death which is for the moral being, as Denney says, "an indivisible experience, physical and moral." I know there is something in death not satisfied by such words as crucified, dead, buried. There is something more. I do not know what that something is; but I know this: that Christ leads me through no darker rooms than He went through before, and whatever there is in death, with that awful background, that anonymous background that haunts us, Jesus Christ went through. "His only Son our Lord . . . . descended into hell." Underneath us are "the everlasting arms." What a Saviour! The God I want is a God Who can insure me against all the possible tragedies of life that can come to me. *"It is Christ that died."*

Now, if you ask us why it is that we believe in the Atonement of our Lord, or why it is that we believe in the religious significance of the death of Jesus as sacrificial and redemptive, we answer that there is no fully developed theory of the Atonement in the Apostles' Creed; but we believe in it: (1) because "it is *Christ* that died." The whole thing lies in the fact of the Person of our Lord. And (2) next, because of the fruits of the death when so regarded. When considered as a propitiation for human sin it has had certain effects, and a man is foolish who shuts his eyes to the historical facts of the operations of the death of Jesus Christ when regarded as a sacrifice for sin. As a matter of fact, it has brought men out of darkness into light, out of solitude into fellowship with God, out of the curse of guilt into lives of purity and power, and that is the biggest fact in the world since our Lord was here. (3) And we are impressed with the sacrificial significance of the death of Christ, in the third place, because when so regarded it answers to our deepest need. Dora Greenwell, the great English mystic, says, "A shallow view of life rejects the Cross: but it is in accord with our deepest experiences." I have said, again and again, to young men when they have asked me about the Cross of Christ Jesus: "Don't you think there is something like a look of recognition passing between the inmost in you and the inmost in the Cross? You cannot express the inmost in you, and you cannot of course articulate the inmost in the Cross; but don't you think there is a harmony between your inmost need and the Cross of Christ?" Now, when we are on the theological level discussing this and that aspect and theory of the Atonement, let us remember that away down behind all our theory there is a subtle oneness, a mysterious oneness between us and that death of Christ. Let that have its power, especially in this day when we are hearing so much of the subconscious levels of the mind. (4) But principally and chiefly we believe in the sacrifical nature and the atoning efficacy of the death of the Lord Jesus Christ because of the God that it gives us, because of the resultant conception of God that comes out from it. For there we see God as the God Who, having created us men and women, would even die in order to ward off from us the evil that comes in sin's train. There is in the New Testament an awful expression, which I would never dare to use if it were not there, that the Church was redeemed by the life-blood of *God*. Calvary is inexplicable unless it represents something that is permanent in God Himself. It gives us the final conception of God. I said a day or two ago that Fatherhood was the final conception of God. I do not take it back. It is Calvary that inthrusts the most necessary meaning into the Fatherhood of God,

the kind of meaning that is suggested by David's cry: "O Absalom, my son, my son! would God I had died for thee!" And no man understands fatherhood until he comes to that idea. And I say, it is because this Christ, with this character, as God's only Son, with this obvious origin in God, with this astounding career of saving and of removing from around our lives the black pall of darkness and death and tragedy and retribution—it is because this Christ gives me this conception of God, because in Him and through Him I see that God, that with the same confidence with which I threw myself into the hands of the Eternal Creator, I entrust myself also to Jesus Christ.

THE CHARACTER OF SCRIPTURE.*

Rev. Charles Brown.

"The law of the LORD *is perfect, converting the soul; the testimony of the* LORD *is sure, making wise the simple: the statutes of the* LORD *are right, rejoicing the heart: the commandment of the* LORD *is pure, enlightening the eyes: the fear of the* LORD *is clean, enduring for ever: the judgments of the* LORD *are true and righteous altogether." Ps. xix. 7-9.*

We have all observed the very abrupt change in this psalm, from the sixth to the seventh verse, a change for which one explanation suggested is that the psalm has a composite authorship—a conclusion, however, not at all necessary. It is a quite reasonable conception which makes the first six verses of the psalm introductory, leading up to the other eight verses. And as we come to study this psalm we discover, not two parts in it but three.

The first strophe (ver. 1-6) is the psalmist's rapturous contemplation of the heavens as a manifestation of God's glory and power. The second strophe (ver. 7-9) contains a still keener appreciation of the revelation of God contained in the law or the written word. While the third strophe (ver. 10-14) is a prayer to the God Who spread the heavens and inspired the law, and Who is the living God, immediately accessible to man, revealing Himself, not through the medium of the stars or of the written word, but directly and immediately to the soul.

We have this natural progression in the three sections. We are first in the outer court of nature, where God has revealed Himself; we are next in the inner court, where He speaks to the soul of man through the written word; and lastly, we are ushered into the holiest of all, where the man who has been awed by the material universe and inspired by the written word sees revealed the face of God, Creator of all, and bows in receptive adoration before Him. I believe we may reasonably and legitimately think of this psalm as the experience and testimony of a saint in ancient times, which he is inspired to put on record for our guidance and help.

I. Let us look at the introductory strophe, that we may see its connection with these verses. First of all, you will see that it belongs to the open air. The religion of the Old Testament is that of the open air and not that of the cloister, and the work of this psalm is evidently the work of a man who has often been alone in the vast solitudes of the East. He has been alone with the immensities of the physical universe: alone out under the silent skies by night, keeping company with the stars, watching their courses, awed by their mystery, meditating until the vast stellar depths and the great solitudes about him have become vocal with the presence and voice of God. How many of us see the dawn, not in company but alone?

> "Alone with God amid the mystic shadows,
> The solemn hush of nature newly born,
> Alone with God in breathless adoration
> In the fair dew and freshness of the morn."

God wastes a great deal of His glory perforce because we are not there to see it.

This man had no notion of astronomy. He did not know what the stars were. He could not have told you how many million miles from the world the sun was, but

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he knew Who lighted the fire of the sun. He marked the impressive order of the stars, and felt that God's hand was controlling and guiding all things. He knew nothing about the natural fact of the earth moving around the sun, but he knew the spiritual secret that God had set that luminary in the heavens.

It would prove a great blessing to our modern life, redeeming it from a very great deal of vulgarity, shallowness and self-complacency, if we would sometimes get alone to contemplate, until it sinks in, some of the great work of God. It is in solitude that strong souls are nourished and strong characters are reached. When Lieutenant Shackelton came back from the Antarctic to England, though by no means a religious man, he repeatedly told people that in that vast and perilous solitude he became conscious of a power greater than themselves watching over his little company. Again, when Stanley went through the great and awful solitudes of the African forests he felt God about him as he never had before, and wrote on his flag, "God is before us and He will show us the way." And I believe it is in solitude that some of our greatest convictions come.

II. The transition from the first to the second strophe seems to me quite natural and simple. The argument may be put in this way: If there be a revelation of God in the firmament, there is a still more wonderful revelation of Him in the Word which He has inspired men to speak and write. A man may be delivered from atheism by the starry heavens; as he contemplates the impressive order of the physical universe he may be convinced of the absurdity of thinking that all this came into existence without a creating hand or intelligence. But when men have only the light of nature, this question always recurs: Who and what is this power that is hidden behind the phenomena? We can never tell by the stars what God is. There are times when the sun is cruel. There are times when the broken-hearted man is mocked by God's creation; times when nature is a profound enigma. The supreme value of the Word in the psalmist's time was that it revealed God's character, and not merely man's duty. The light shone, not on the path on which man must walk but on the face of God. The ancients had an opinion that God veiled His face from men. As Tennyson puts it:

> "I marked Him in the shining of the stars;
> I felt Him in the flowering of the fields;
> But in His ways with men I find Him not."

In the Word God stood revealed in His character. From ver. 9 of this psalm you will get some of the great, outshining characteristics of God, and something that the stars could never teach. For "the *fear* of the LORD" in ver. 9 read, "the *religion* of the LORD," and then observe, it "is clean." And here is where we can contrast the religion of Jehovah with other religions. It was clean, they were unclean and it is only the clean thing that endures. For "the *judgments* of the LORD" read "the *ordinances* of the LORD," they "are true and righteous altogether." And realize this, that as was His religion and as were His ordinances, so was He.

That was a new idea in religion in ancient times, for the religion of the heathen was not clean, the gods of the heathen were not pure, were not true, but were lustful, lying, capricious and cruel. Then to cleanness and truth add mercy and compassion and a tender heart. When you think of all that, and of men bowed with cruel superstitions, vexed with heavy problems—the problems of pain, suffering and death—you can see how such a revelation as this would be like the dawn of a new day: God is pure, God is true, God is merciful. And mind you, this message is authentic. It is as truly the handiwork of God as were the stars. As "the Spirit of God moved upon the face of the waters," so the Spirit of God moved also on the souls and minds of men. The Word was not a human invention. Truth was never a human invention, although it is sometimes a human discovery. The upper part of truth, says Denney, is a Divine unfolding; the under part of it is a human discovery. But the human discovery is the discovery of a fact, and the great fact of human life is the fact of God, a loving God, a pure, righteous and merciful God.

The four terms used in ver. 7 and 8 "the law of Jehovah," "the testimony of Jehovah," "the precepts of Jehovah," "the commandment of Jehovah," are all

terms used in Ps. cxix. They are not guesses or speculations, they are revelations. "Holy men of God"—not the loose outsider—"spake as they were moved by the Holy Ghost." Make no mistake about this. Revelations of truth did not come to passive and lazy men. One can get the treasures out of the Bible only by the sweat of the brain. God never asked us to suspend our reasoning faculty. He claims the consecration of brain and intellect as truly as of the emotions. God met men along the line of their inquiring and groping and flashed light upon their darkness. He spoke through the medium of human personality, and we get, in the Divine message, the point of view of Amos, Hosea and the rest of the prophets, but, nevertheless, it is God's message.

Here, for example, is a great word for men to rest in—a Divine revelation, a human discovery, "Thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee." Would that not be as the dawn of a new day to men oppressed by the cruel superstitions of their time? There was a man in Old Testament history, burdened and weary with his colossal task, who cried out, "Show me thy glory," and the Lord gave Moses a theophany: "The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." What a staff for Moses to lean upon! What a rock for him to build upon! Do you wonder that men who received such revelations could write, "The *law* of the LORD is perfect," meaning that it is sufficient to embrace all the sorrows and needs of life? What does it do? It converts the soul, not only in the New Testament sense of conversion, restoring the man from the errors of his way, but also from sorrow, despondency, depression and faint-heartedness. There can be no doubt that the Bible has healed the broken-hearted and lifted men from the depths of despair. I earnestly recommend the Bible as the cure of depression. Men have been restored by the Scriptures to calmness and courage, to hope and confidence and assurance in all life's mysteries. A considerable amount of modern pessimism may be attributed to the modern neglect of the Bible. "The law of the LORD is sufficient, restoring the soul." "He restoreth my soul" through the medium of the Word.

We now come to the word *testimony*. This is a remarkable word as applied to the Scriptures. A good part of the Bible is the word of man; the word of man to God or the word of man concerning God. A great part of the Old Testament is, of course, a record of God's dealing with men. It is their evidence, witness, testimony of what they have found God to be. Here is an example: "I waited patiently for the LORD; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth." That is God's character. That is "the testimony of the LORD," and there is almost infinite comfort as well as sure guidance in it. Here is another: "I sought the LORD, and he heard me"—that is, God hears prayer—"and delivered me from all my fears. They looked unto him, and were lightened; and their faces were not ashamed. This poor man cried, and the LORD heard him, and saved him out of all his troubles." That is "the testimony of the LORD," and herein is the value of it: What happened once may happen again. The experience throughout the Bible is typical. If men could say at any time, "As far as the east is from the west, so far hath he removed our transgressions from us," they may say it now. God's message to Joshua was, "I will in no wise fail thee, neither will I in any wise forsake thee." The writer of Hebrews boldly appropriates that great assurance to himself as well, and when he has quoted it says, "So that we may boldly say, The Lord is my helper, and I will not fear." You may as certainly build on any experience of God which men have had in past times as on the laws of science. If a man had such an experience a thousand years ago in the spiritual world, then the same thing may happen to-day. God does not change.

I pass on to notice the two remaining terms, descriptive of the Bible as the psalmist knew it: viz., *statutes* or precepts, and

commandment. The Bible does not give us promises and soothing things merely. It gives us a law to live by, and from these terms I gather, first of all, that these statutes and commandments of the Lord are right. They are not founded on caprice, but on the eternal rock of righteousness. God commands nothing that is not eternally right. And they are "pure." The word used is not quite what we mean by pure. It means, rather, clear, for thus shining the commandments enlighten the eyes. "Thy word is a lamp unto my feet, and a light unto my path." The Bible shows the way and obedience to it clears the vision.

According to this Word there are two things that come out of obedience: joy and enlightenment—or in other words, a glad heart and clear vision. In obedience is joy; in obedience is light. "If any man willeth to do his will, he shall know"; "Unto the upright there ariseth light in the darkness"; "He that followeth me shall not walk in darkness, but shall have the light of life." There is not so much of joy or of illumination in human life to make us independent or negligent concerning the way to either. A great part of our life suffers from depression and delusions, and the way to avoid them is to steer our path by the Word of God.

III. Finally, the psalmist comes from the heavens and the Bible to the Author of them both, realizing, perhaps, that the purpose of both revelations is to lead the soul to God. It is not in the Bible or in the heavens that the man is going to find help. "I will lift up mine eyes unto the hills. From whence cometh my help?" My help comes from the hills no more than it does from the stars. "I will lift up mine eyes unto the hills. From whence cometh my help? *My help cometh from the* LORD." Beyond the hills and beyond the earth and even the heavens I look to Him. He is my Keeper. He can mediate help to me through the hills and through the sea, but when I can get neither to hills nor sea I can get to Him. The hills and the sea have missed the fullness of their ministry, and the Bible has missed its purpose if it has not been the directory to lead us to God, face to face with Him. "Ye search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me. And ye will not come to me, that ye might have life." The use of the Bible is to lead men to God, but it may miss its purpose unless my heart is right.

Now see what you have here. You have a man who finds enough in his little Bible and in nature to lead him to God. If he found that in his small Bible, what ought you to find in your infinitely larger and richer Bible? You know a great deal more about the stars than did the psalmist. You know so much about them that almost all the glory has gone out of them for some of you. You can know a great deal more about God than he knew. God was hidden from him often in the mysteries of the old dispensation. Now all "the light of the knowledge of the glory of God" as it shines "in the face of Jesus Christ" has broken on the world for you, and all the wealth of Paul's imperishable letters, and John's rich revelations, with nineteen hundred years of Christian experience, has been added to the testimony of the Lord. Did not that man love his little Bible a great deal more than you love your big one? He said, "It is more wonderful, more rich, more to be cherished and sought after than gold, yea, than much fine gold," and gold was a rather rare and precious metal in his day. It was a tremendous thing to say. You see the Book had almost no competitors in the psalmist's time. For the old Hebrew life was simple and quiet and free from our feverish excitements. Men had time to meditate in those days. I sometimes wish we could get away, some of us, from the awful rush and stress of the present day, back to the quieter time. We never will get back to it. But we have our Book, "a more sure word of prophecy" than this man had, to which we may continually resort as to a light shining in a squalid place, and by its light we may guide our steps surely "until the day dawn and the day star arise in [our] hearts," knowing assuredly that all God's speech meant to men in old times it means to us to-day.

"THE WEAPONS OF OUR WARFARE."*

IV.

Rev. John A. Hutton, M. A.

"But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvellous light; who in time past were no people, but now are the people of God: who had not obtained mercy, but now have obtained mercy." 1 Pet. ii. 9, 10, R. V.

There is a saying of Carlyle's which we should always have in mind when we are trying to interpret or reconstruct any bygone period. It is to this effect: that it was always a serious thing to live. We are so ready to fall into the error of supposing because certain consequences followed certain courses, that these courses had been adopted with the very object of securing those consequences. Because our minds have the instinct to find a logical order in events, we are apt to attribute to the people or age under consideration a far-sightedness and sagacity in the management of itself, when the fact is, that at every stage the people or the age was simply fighting for its life, doing the best it could in an instinctive way to meet some immediate demand, arising, it might be, from the aspect of its circumstances, or from the invincible growth and refinement of its own spirit. In other words, history is not the record of how a nation or a people or a society (like the Christian Church), setting out with certain theories, was able to give effect to them: history is the story of how a nation or a people or a society managed to live; how it managed to meet the eternal opposition to all living things in the world of nature, and in its social surroundings, and in its own thoughts. For, to speak only of the Church, what are her creeds, and what her discipline, but safeguards, which in her hard and searching conflict with the world, and with her own ever threatening weaknesses, she has found to be necessary for the peace of her soul and her intercourse with the Heavenly Power?

From this point of view, it is easy to see, and even to imagine, the entire process by which the first disciples of Jesus, who, in the early days of their faith and exaltedness, were ready to embrace the whole world in love, soon shrank back a little from the world, and then shrank further back in a kind of fear. They were like children who run to meet someone coming, and then, as they hear his voice, shrink back: for it is the voice of a stranger.

Necessity was laid upon the Church of Christ to seclude herself from the world, or at the least, to adopt means by which the influence of the world might be broken in its onset. And this necessity is one which the Church shares with all living and active organisms.

Indeed, you might define life as the power of resistance; as a resiliency inherent in an organism, which enables it to dilate and contract according to circumstances, but always in obedience to its own instinct of self-preservation and self-assertion. Life is everywhere a process, at once of selection and refusal, by which the living thing absorbs that in its surroundings which is congenial and rejects what upon trial is found to be finally hostile. And the higher in the scale of being the organism is, the more delicate will be its perception, the more alert to detect and to react against any elements of danger in its surroundings. A thing lives by choosing its way, by feeling its way. And to choose is always to reject. To ask an organism to take to its bosom the whole world is to ask the organism to renounce its own very quality, and to relapse into the common world of dead and insignificant things. And to object to the Church of the first days, or of any subsequent time, that she separated herself from the world, or erected a standard for herself, which, in effect, excluded and condemned the world, is simply to object to the Church being alive.

* Notes from an address delivered at the ministers' meetings of the Northfield General Conference, August, 1912.

And, indeed, it is a fair thing to say of many who make this complaint, and would like to see the Church easy and consenting, that what they really mean is, that they would like to see the Church dead. They would like to see things go on in the world free from that rebuke of God, from that possible thrust of higher considerations, from the perpetual insinuation of a higher way, which it is the very function of the Church to minister, and, indeed, herself to embody.

The fact is, one has no need to be a deep student of history to see why it came to pass that, even from the beginning, the disciples of Jesus were driven more and more closely together, until they became a compact and disciplined body, imposing terms upon those who would enter her fold. One has need only to make plain to himself things that go on in his own life. Any man who wishes to become anything, must reject and pass by a great deal. Even to become an able man, he must "count all things but loss, for the excellency of" that consummation. And to become a good man, to live in happy terms with some holy ideal or in loyalty to some holy and beloved other, demands of him that he shall refuse the seduction of all lower and conflicting things. And further, in order to live on the higher plane and to maintain his soul at the proper angle, he must live in as close communion as is possible with the source and inspiration of his soul's ambition. He must—that is to say, he will—avoid the company of those who, by the manner of their life, deny the reality and worth of those things which have become for him alone worthy of devotion. If he knows people who are moved by the same ideals, who are liable to the same joys and sorrows of the spirit, he will cultivate their society and they will cultivate his. While they are near to one another, the great world of the unseen to which their hearts are pledged, will seem nearer to them. And when they separate, each to go his way, it will be with the happy sense that, as servants of a great loyalty, they alone are tasting life as God meant men to taste it.

Now apply that simple insight to the case of the Church in the first days, or in any days, and you will see how inevitable it was that she should seem to be alone and exclusive, and even contemptuous of the world; and you will understand a matter on which we may yet have something to say, namely, how it is inevitable, and a thing for which we should be prepared—that, from time to time, a mood and policy of exclusiveness and aloofness becomes a necessary and enthusiastic passion of the Church, or of some peculiarly tender community within the Church.

We can see how the necessity for exclusiveness may arise in a society, and how, in principle, it most probably did arise within the Christian community, by imagining a state of matters amongst ourselves which, indeed, is not altogether fanciful. Any real difference in faith sooner or later makes its appearance as a very real difference in personal behavior. Our view of God and the world works itself out in our moral practice. Now the morality of the Western nations is at this moment, at least avowedly, Christian, so that in certain matters Christians may have dealings with those who are outside the Church without provoking any question of conscience. But suppose—what sometimes seems to me to be the prospect immediately in front of us—that the Church and the world were to become more divergent on some elementary matter of life,—say marriage. Suppose the spirit of revolt against the Christian idea and tradition of marriage and the home were to become more general, and from being—as it is for the most part so far—a literary movement, were to be accepted by large masses of people. Suppose, as might very well be, that the law of the land were altered to meet the requirements of those people. In such a state of things, it would be the duty of the Church—if she still stood by her word in this great matter, and if she perceived, in any relaxation from the rigor of her claim, simply a lapse toward that lower morality from which with such difficulty man has risen—it would be the duty of the Church, I say, to make loyalty to the marriage vow a necessary term of communion with her. It would be her first business to train her young people and appeal to them "to marry in the Lord," to give themselves in marriage only to those who hold the same views of life and of the elementary functions of

life. It might even be that the Church in self-defense might one day be compelled to take steps to ensure, as far as she could, that those who advise her people on matters of physical life, and on those matters of the body which engage the soul, should themselves be of the household of faith, should themselves believe in such things as chastity and fidelity, and in the ability of human nature, by the help of God, to enter into a sacramental love which shall be for better or for worse, for richer or for poorer, in sickness and in health, until God shall separate the two by death.

It is quite true that this aloofness from the world which at one stage was necessary for the preservation of a certain quality of soul, may in course of time become hard and fixed and dead, and that the next necessary step for a secluded Church is to break up that crust and let in the wide-ranging breath of God's ampler universe: and they are wise who can read the signs of the times and know when the Eternal Spirit is urging us to sit still and when to set out. But my one point at the moment is that in the life of all historical organisms, separation, rejection, exclusion are evidences of a vigorous and confident vitality, and in the case of a community of faith, they are the outward signs of a proper self-regard and care lest some precious sense of honor towards God, some fine chastity of the soul be endangered, or corrupted, or lost.

It is considerations of that kind which you must keep in mind when you read such stories as that of Ananias and Sapphira. The judgment of St. Peter there may seem to us unduly severe. And yet we have only to imagine what would have happened had such behavior been lightly passed over, to see how the Apostle's severity was necessary and inevitable.

The truth is, no society will ever impress the world with the reality of God, which is not prepared for the honor of the soul to deal severely with itself. That Church will alone touch the conscience of the world which quite obviously lives by a higher ethic. And by the same law, the Church may pass resolutions and make many public speeches concerning the world's ways; but so long as her own ways remain very much the same as the world's ways, or only a little better, she is simply, as St. Paul said, sounding a gong and making a raucous and disagreeable noise.

The story of Ananias and Sapphira and—to give only one other instance—the action of St. Paul towards that unrepentant bad man in the Church of Corinth, give us another consideration which compelled the Church to this jealousy and separateness. For the first three centuries, the followers of Christ were a minority—in the first century a very small minority—and they knew that they had no right to be even a minority unless it meant that they stood for a way of life which sifted men to the depths of their soul. They were aware also that the eyes of the world were upon them, searching their behavior for one weak spot. They were better to be few and to stand fast, than being many, to betray, here and there, their trust. It was not that they perceived that by this severity with themselves, they would overcome the world: although it was their moral integrity and resource which, in the long run, have always proved to be their one prevailing weapon.

"I can do nothing," said Oliver Cromwell, "with an army of loafers and tapsters. Give me some godly men, and I shall pursue this war to a triumphant end." Though that was their very case, still I believe it was not that which, in the first instance, moved the Church to exercise this severity and to close her ranks against the world as such. No; I believe it was an instinctive action in the interest of her own life and spirit.

Day and night Christians were face to face with a hostile world; in the very first days, not so much a hostile world as an insinuating and seducing world. It was a world which was—in all its manifold activities, in its religion and in its want of religion, in its daily behavior, in its speech and manners, and in the very accent of its mind—a systematic denial of all those dear and sacred things which warmed the heart and maintained the will of those first believers. And so they drew together around the sacred Name. They met to invoke and to share the presence of their Exalted Lord. They had no strength and no resource except *there,* in the depth and solitude of things. But they knew, as we

know, how delicately poised the soul is in those high moments; how the presence of even one who, in secret, is indisposed or treacherous may trouble and corrupt the atmosphere. They knew that the Holy Spirit—that blessed tasting of God's reality—still descends upon souls in the form of a dove; in the form of a timid creature, susceptible and shy, which will depart offended by any want of welcome. And it was their awful care that they should not lose the great assurance in the Holy Spirit that what they believed and were suffering for was, indeed, the very truth.

My friends, all these things have their force and counterpart for the disciples of Jesus in our own day.

*There are some things which are not true for us out in the world; there are some things which are barely credible out in the world. The finest things come home to us only in an atmosphere which is prepared for them.

And so Christ founded His Church to be a home, to be a place of refuge and retreat and recovery for the souls of those, who, in this difficult world, are seeking to live "as seeing him who is invisible." I recall those words of Newman's in which he states—in incomparable speech—the function and final necessity for a Divine Society in the world—a Society which can-not but be separate and exclusive and one which, it may even be, from time to time, according to the spirit of an age, must present a hard and hostile countenance to the world. For we must live, and good people must live in a godly way, and life is hard, and we must find reasons for living by the higher call and resources to sustain our obedience.

"Starting then with the being of a God (which . . . . is as certain to me as the certainty of my own existence, though when I try to put the grounds of that certainty into logical shape, I find a difficulty in doing so in mood and in figure to my satisfaction), I look out of myself into the world of men, and there I see a sight which fills me with unspeakable distress. The world seems simply to give the lie to that great truth of which my whole being is so full, and the effect upon me is, in consequence, as a matter of necessity, as confusing as if it denied that I am in existence myself. If I looked into a mirror and did not see my face, I should have the sort of feeling which actually comes over me when I look into this living world and see no reflection of its Creator."

It was for souls which have something of that sensitiveness, something of that capacity for fear, for loneliness, for reflection, and for the consolation of faith, that the Church of Christ came into being; and it is by the force of the necessities of such souls, and in answer to their cry, that the Church survives and will survive.

* (See my "Pilgrims in the Region of Faith," "Amiel," pp. 47, 49.)

THE NEW INSTITUTE FOR FISHERMEN AND SEAMEN AT ST. JOHN'S.

Wilfred T. Grenfell.

St. Anthony, Newfoundland.

My dear Moody:

Our new Institute for Fishermen and Seamen at St. John's was opened for work last October. The endeavor to translate the message of God's love to our northern sailors and deep sea fishermen, in so simple and plain a form that there can be no mistake that it means a real echo of the love in daily life that Christ Himself gave, has led us to incur this responsibility, relying on those who are anxious to use life and its gifts for Christ's service, to help to make it realize all that that kind of effort can mean.

The medical side of this work is reaching men through their bodies. Anyone and everyone who sees a wounded man healed, needs no convincing that that is a message of true love. My idea of Northfield is that it aims to inspire the lives of men and women for service in the Kingdom. Yet you rightly bestow as much care on the work of training the *mind* at your Schools as you do on your "Round Top" services, where you endeavor more directly to open the vision of the *soul* to the claims of God. When I heard your father's call it was different from any call I had ever heard before made in the name of religion. It was the first to interest my kind of mind, because

it made God's call one to which I fancied I could say, "Here am I, send me." It made "the ministry" possible to a surgeon, because it translated the message of love in language that a surgeon can attempt to use.

Not long ago a power launch, with a couple of splendid young fishermen, came in from Belle Island—a rough piece of sea. Six vessels, of large size comparatively, were lost there last year. These young fellows wanted some repairs done to their engine. They chanced to say, "Some of the fishermen are going to get the government to stop motor-boats; they think it costs too much. We paid six hundred dollars for our little engine, but it has meant *new life* to us. We have got 360 quintals of fish, where we otherwise wouldn't have had one. We were able to run fifty miles a day. It has *paid for itself already.*" Mount Hermon and Northfield and this Institute of ours cost *dollars,* but they spell *power* to workers and *new life* to men.

Now, St. John's is our chief seaport, the constant resort of thousands of seamen. No provision is made here whatever for their physical needs, or for their sons and daughters when, at long distances of time, they come from their isolated village life to the city with its temptations, and with their pockets filled with money. *We* have clubs and good houses or hotels to go to. For *them* there is not even a public library. What I would need for myself, or for my girl or boy, under such circumstances, would be just what our new Institute provides. That would indeed spell a message of love to me.

These are days of social and religious unrest. The preachers tell the poor that Christ's Gospel is worth while, because it relates to the right of every man to be considered our brother, and that they are not to be deprived of the safeguards that we enjoy simply because they are poor. Can we afford to say that the kind of message which the Institute carries is too expensive in dollars? Can the Gospel of Christ, now that it has itself taught men to look for better things, say that it is cheaper to limit its efforts to telling people what they need, instead of providing what they want? Northfield stands for a gospel which commands the love and support of men largely because it can say, "Look at the number of young men and women, who need more than anything else to develop their God-given capacities to attain their fullest usefulness, for whom we pay the dollars and assume the heavy annual financial responsibility."

My dear Moody, it is because we cannot afford to minimize this service of the laymen, or say, "These material things that demand sacrifice of money are small," that I am venturing to appeal to your readers to help at this crisis, as I have never done before. We here catch codfish in huge trap nets. We catch fish in great batches to kill them. Christ won His Kingdom by walking among men. To-day He walks among men in *our* bodies. He catches His men one by one, in the same way He ever did, by their imbibing His life as it flows through ours.

Some have refused help because they say the fishermen won't use such a building. This is the same reason that some urge against foreign missions, "The people don't want it." It is really one of the strongest pleas for it. Only such a thing can teach them to want it. Men have to *learn* their need of the Christ, and of those things that elevate.

The Institute has cost more than the best architects and committees expected, and to enable us to get out of debt $10,000 is needed very badly. The merchants of St. John's had put by a little nest egg of $8000 as endowment to ease our minds when we began incurring the running expenses. We have had to borrow that, and promise to repay it as soon as we can.

In every business when there is no more money a work can stop. All work is seriously hampered if those who have the daily tasks, the real work to do, are constantly in a condition of nerve strain because there is no money. Christ-workers are in physical bodies. Ought we in the Master's business to carry such strain for lack of letting others know our needs? This is my plea for asking help from your readers for the new Institute for Seamen and Fishermen. The Master always called His life work, "Business."

WILFRED T. GRENFELL.

Receipts.

Grenfell's Work in Labrador (Doctor):
November 25. 5986.... $ 5 00

Miss Favors for "Dah-Yieh":
November 7. 5893.... $ 10 00

Paton's Work in the New Hebrides (Frederick):
November 16. 5953.... $ 2 00

Pierson Memorial Bible School (The late A. T.):
November 2. 5859.... $ 1 00

Ramabai's Work Among India's Child Widows (Pandita):
November 8. 5903.... $ 10 00
November 12. 5925.... 20 00
$ 30 00

Record of Christian Work (Free Distribution):
November 1. 5848.... $ 70
November 1. 5849.... 25
November 1. 5850.... 1 00
November 1. 5851.... 2 00
November 1. 5852.... 30
November 1. 5853.... 10 00
November 2. 5854.... 1 00
November 2. 5855.... 1 00
November 2. 5856.... 2 00
November 2. 5857.... 20
November 2. 5858.... 1 00
November 2. 5860.... 5 00
November 2. 5861.... 1 00
November 4. 5862.... 1 00
November 4. 5863.... 50
November 4. 5864.... 6 60
November 4. 5865.... 1 00

November	4.	5866....	1 00	November	11.	5917....	1 00	November 20. 5968.... 1 00
November	4.	5867....	25	November	11.	5918....	1 00	November 20. 5969.... 25
November	4.	5868....	1 00	November	12.	5919....	25	November 20. 5970.... 1 00
November	4.	5869....	1 00	November	12.	5920....	1 00	November 20. 5971.... 5 00
November	4.	5870....	50	November	12.	5921....	1 00	November 20. 5972.... 25
November	4.	5871....	1 00	November	12.	5922....	50	November 21. 5973.... 25
November	4.	5872....	25	November	12.	5923....	1 00	November 21. 5974.... 25
November	5.	5873....	5 00	November	12.	5924....	1 00	November 21. 5975.... 10 00
November	5.	5874....	1 00	November	12.	5926....	1 00	November 22. 5976.... 2 00
November	5.	5875....	5 00	November	12.	5927....	5 00	November 22. 5977.... 1 00
November	5.	5876....	25	November	12.	5928....	1 00	November 22. 5978.... 5 50
November	5.	5877....	1 00	November	12.	5929....	30	November 22. 5979.... 25
November	5.	5878....	2 00	November	12.	5930....	1 00	November 22. 5980.... 25
November	5.	5879....	5 00	November	12.	5931....	10	November 22. 5981.... 25
November	6.	5880....	25	November	13.	5932....	1 00	November 23. 5982.... 20
November	6.	5881....	1 65	November	13.	5933....	50	November 23. 5983.... 4 00
November	6.	5882....	1 00	November	13.	5934....	1 00	November 25. 5984.... 25
November	6.	5883....	3 00	November	13.	5935....	1 00	November 25. 5985.... 25
November	6.	5884....	1 00	November	14.	5936....	50	November 25. 5987.... 25
November	6.	5885....	1 00	November	14.	5937....	1 00	November 25. 5988.... 1 00
November	6.	5886....	1 00	November	14.	5938....	10 00	November 25. 5989.... 25
November	6.	5887....	25	November	15.	5939....	5 00	November 25. 5990.... 1 00
November	6.	5888....	25	November	15.	5940....	1 00	November 25. 5991.... 50
November	6.	5889....	3 00	November	15.	5941....	35	November 25. 5992.... 1 00
November	6.	5890....	10 00	November	15.	5942....	1 00	November 25. 5993.... 25
November	6.	5891....	1 00	November	15.	5943....	25	November 25. 5994.... 1 00
November	6.	5892....	1 00	November	16.	5944....	1 00	November 25. 5995.... 25
November	7.	5894....	1 00	November	16.	5945....	1 00	November 25. 5996.... 25
November	7.	5895....	50	November	16.	5946....	25	November 26. 5997.... 4 00
November	7.	5896....	25	November	16.	5947....	1 00	November 26. 5998.... 2 00
November	7.	5897....	1 50	November	16.	5948....	9 00	November 26. 5999.... 25
November	7.	5898....	25	November	16.	5949....	4 00	November 26. 6000.... 1 00
November	8.	5899....	1 00	November	16.	5950....	1 00	November 26. 6001.... 25
November	8.	5900....	1 00	November	16.	5951....	1 00	November 27. 6002.... 1 00
November	8.	5901....	1 00	November	16.	5952....	3 00	November 27. 6003.... 25
November	8.	5902....	1 00	November	18.	5954....	75	November 27. 6004.... 5 00
November	9.	5904....	1 00	November	18.	5955....	25	November 27. 6005.... 3 00
November	9.	5905....	25	November	18.	5956....	1 00	November 27. 6006.... 1 25
November	9.	5906....	25	November	18.	5957....	5 00	November 27. 6007.... 25
November	9.	5907....	25	November	18.	5958....	1 00	November 29. 6008.... 1 50
November	9.	5908....	25	November	18.	5959....	1 00	November 29. 6009.... 5 00
November	9.	5909....	1 00	November	18.	5960....	25	November 29. 6010.... 2 00
November	9.	5910....	5 00	November	19.	5961....	1 00	November 29. 6011.... 1 00
November	9.	5911....	1 00	November	19.	5962....	1 00	November 29. 6012.... 2 00
November	11.	5912....	1 00	November	19.	5963....	1 00	November 29. 6013.... 30
November	11.	5913....	1 00	November	19.	5964....	1 00	November 29. 6014.... 25
November	11.	5914....	1 00	November	19.	5965....	25	November 30. 6015.... 1 00
November	11.	5915....	50	November	19.	5966....	50	
November	11.	5916....	50	November	20.	5967....	1 00	$246 70

Personalia.

During his recent visit to this country, **Canon Hensley Henson** received news of his promotion to the deanery of Durham.

Rev. **John McNeill** of St. George's Presbyterian Church, Liverpool, England, has accepted the pastorate of the Cook Memorial Church, Toronto, Ont.

Rev. **Frank G. Smith, D. D.**, has resigned the pastorship of the Warren Avenue Church, Chicago, Ill., in order to accept that of the First Church of Kansas City, Mo.

After thirty years of efficient service, **Miss E. Harriet Stanwood** has retired from the Home Secretaryship of the Woman's Board of Missions in the A. B. C. F. M.

Rev. **William H. Finch, D. D.**, late of Ossining, N. Y., has accepted the pastorate of St. Andrews Methodist Episcopal Church, New York City, in succession to the Rev. **George C. Peck, D. D.**

Prof. **Shailer Mathews**, dean of the Divinity School of the University of Chicago, and formerly editor of *The World To-day*, has assumed the editorship of the *Biblical World*, succeeding Prof. Ernest D. Burton.

Below are given the recent and prospective engagements of several workers in the evangelistic field:

H. T. Crossley—Dec., Athens, Ont.; Jan., Galt, Ont.

John M. Currie—Dec. 3-22, North Adams, Mass.; Dec. 31-Jan. 19, Lawrence, Mass.

Edgar E. Davidson—Jan. 5, Nashua, N. H.; Feb. 2, Ossining, N. Y.

John H. Elliott and Party—Dec., Takoma Park, D. C.

John W. Erskine—Dec. 29-Jan. 12, Napanee, Ind.; Jan. 19-Feb. 2, Saginaw, Mich.; Feb. 9-Mar. 2, Petoskey, Mich.

Ralph Gillam—Dec. 1-20, Contoocook, N. H.

Hart and Magann—Dec., Baldwin, Kan.; Jan., Holton, Kan.

C. R. Haudenschield and Party—Dec. 4-22, Delano, Calif.

J. Q. A. Henry and Party—Jan. 4-23, Portland, Ore.; Feb. 2-26, Philadelphia, Pa.

E. R. Hermiston—Dec., Globe; Jan., Tucson; Feb., Tempe, all in Arizona.

Lowry and Moody—Dec. 29-Feb. 2, Atchison, Kan.

Milford H. Lyon and Party—Nov. 10-Dec. 22, Parkersburg, W. Va.

J. W. Mahood—Dec. 5-23, Aurelia, Ia.

Milton S. Rees—Dec. 29, Kansas City, Mo.

Harold F. Sayles—Dec. 29-Jan. 14, Freeport, Mich.

Charles Cullen Smith and Party—Dec. 29-Jan. 26, Hamilton, Mont.; Feb. 2-March 2, Marion, Ind.

Lewis E. Smith—Dec. 15-22, Clinton, Me.

Record of Christian Work

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Our Book Table.

Book of Prayers (A). By Samuel McComb, M. A., D. D. Dodd, Mead & Co., New York. Cloth. 230 pages. $1 net.

Set forms of prayer have their obvious limitations. At the same time, they supply a want that is felt by many. In this volume Dr. McComb aims to meet that need at points where existing prayer books fail to measure up to the present necessity. How widely he departs from conventional lines in doing this we see by a glance at the title page, where we may read such items as these: "Prayer for a Person Suffering from Neurasthenia," "From Depression," "For a Person Threatened with Insanity," "For a Person Haunted with a Fear of Committing Suicide," etc.

The book consists of 130 pages of general prayers, and 100 pages of intercessory petitions embracing a wide range of individuals and classes, from ministers of religion, doctors and nurses, to handworkers and prisoners. Direct in spirit and Scriptural in expression, free from hackneyed phraseology and a stilted style, these forms of prayer cannot fail to be of great service to many, both as an aid in private devotions and in the ministry of intercession. Avoiding, alike, pedantry and repetition in thought and language they afford many excellent models for those who may be able to employ free prayer to edification. Those who, possessing a spirit of supplication, are yet at a loss to give it a fitting utterance, will find in this compact volume a real *vade mecum.*—*G. D.*

Children's Own Longfellow (The). Houghton Mifflin Co., Boston. Illustrated. Board. 103 pages. $1.25 net.

This edition of Longfellow contains the first part of Evangeline, two sections of Hiawatha, The Wreck of the Hesperus, The Village Blacksmith, The Building of the Ship, The Castle-Builder, Paul Revere's Ride and the Building of the Long Serpent. The letter press is beautiful, and the color prints, one on each poem, are lovely enough to satisfy the eye of even the children of to-day.—*E. C. W.*

Food for the Invalid and Convalescent. By Winnifred S. Gibbs. Macmillan Co., New York. Cloth. 81 pages. 75 cents.

The author of this book is the dietitian for the New York Association for Improving the Condition of the Poor, and the teacher of economic cookery at the Teachers College, Columbia University. The book is prepared at the request of four prominent physicians of New York City, and the working basis has been actual incomes of actual families in relation to current prices of food-stuffs. Directions are given on how to buy, cook and eat.—*E. C. W.*

Higher Criticism (The). By S. R. Driver, D. D., and A. F. Kirkpatrick, D. D. Geo. H. Doran Co., New York. Cloth. 92 pages. 50 cents net.

Whatever may be our feelings with the findings, or so-called findings, of the higher critics, here is a book that, by its ability, its saneness and, above all, its spirit of reverence, will commend itself alike to those who may champion, and those who may feel aggrieved by, some of its findings.

The integrity, scholarship, reverence, acumen and ability of Canon Driver and Dean Kirkpatrick no reader of this volume will have occasion to question. Their method of criticism may or may not meet the approbation of the individual student; but the necessity, inevitableness and legitimacy of higher criticism touching the facts of the Old Testament, due to changed views brought about by the discoveries and researches of the last half century, demand restatement, so at least the authors of this critique claim.—*T. C. B.*

How the Cross Saves. By Robert F. Horton. F. H. Revell Co., New York. Cloth. 93 pages. 50 cents net.

This little book is not a theological treatise. It is a testimony and a defense. It is the output of the faith of one who still sees the Cross as central in Christianity, and who feels the coherence of salvation by the Cross with the deepest things in the nature of both God and humanity.

Some, whom the title perhaps may have led to hope to find here a clearing up of all the mystery inhering in Atonement, may be disappointed. The author does not show how "propitiation" propitiates. The Apostle Paul does not explain that. He states that Christ, publicly set forth as a propitiation by means of His shed blood, propitiates, and leaves it there. For all we know, expiation, like the freedom of the will, may be a moral ultimate, to be received because of its authority and consequences, but not to be resolved into simpler and more intelligible ideas. Dr. Horton feels full well the mystery of the soul and of that which pertains to it. His treatment breathes a reverent caution about things upon which so much depends.

We welcome this book for its emphasis on the primal part of God in the work of our salvation.

It is God Who "set forth" Christ. Christ does not propitiate God in any heathen sense. He does not by His death make the Father benevolent and kind. God gives His Son that in harmony with His own nature He may forgive. And the pricelessness of forgiveness appears in that it flows from this double death. The book contrasts such Atonement with all man-made atonements; and having shown its uniqueness, shows its power in clearing up the enigma of life and in infusing its spirit into those who, saved by its power, become its heralds to the ends of the earth. The Cross, with all its mystery, remains the power of God. It lifted Christ up, and it lifts man up wherever it is preached, wherever its sorrow and victory are permitted to interpret the deepest things of the heart.—*J. H. S.*

India and Daily Life in Bengal. By Rev. Z. F. Griffin, B. D. American Baptist Publication Society, Philadelphia. Illustrated. Cloth. 214 pages. $1 net.

Demand for a third edition of this book proves its value. It is brought up to date in statistics and very fully illustrated. It contains many details which most writers take for granted that everyone knows and with which most people are utterly unfamiliar. Consequently, it is very interesting, which cannot be said of all books. The author knows what a mission class leader needs to hold his classes, and members of classes will find it excellent browsing ground. But it is of value to a far wider reading public than that interested in mission study classes. The very simplicity of statement adds to its value.—*E. C. W.*

International Bible Dictionary (The). Edited by F. N. Peloubet, D. D., and Alice D. Adams. John C. Winston Co., Philadelphia. Map. Illustrated. Cloth. 799 pages. $2.40 net.

This dictionary is admirably adapted for the use of Sunday school teachers and others who wish a Bible dictionary to be in brief form, to avoid technicalities, to be conservative, reliable, up-to-date and interesting—and this doubtless comprises a large part of those who use Bible dictionaries. While evidently prepared for plain folk, this book gives one, in brief, readable fashion, the results of modern scholarship, and this is its one point of superiority over the work upon which it is based—the small, one-volume Smith. It is much more abbreviated than the Smith, but gives a little something on an occasional subject not included in the older work. It has a profusion of maps, diagrams, charts, tables and illustrations. —*N. F. S.*

Kallikak Family (The). By Henry H. Goddard, Ph. D. Macmillan Co., New York. Charts. Illustrated. Cloth. 120 pages. $1.50.

A feeble-minded lassie of eight years of age was placed some time ago in the famous institution for such unfortunates at Vineland, N. J. Knowing something of her ancestry it occurred to Mr. Goddard to have a careful investigation made as far back as possible. This book is the result. Kallikak is a fictitious name. The original ancestor—Martin, by name—had two daughters, one feeble-minded, one fully endowed mentally. Both daughters married, and we have in this book a study in heredity very much as the famous Edwards-Jukes book is a study of environment. "The Kallikak Family" is an extraordinary warning against the carelessness of present-day thought, presenting as it does an unquestionable record through a number of generations.—*E. C. W.*

Man of Galilee (The). By Elton R. Shaw. Shaw Publishing Co., Grand Rapids, Mich. Frontispiece. Cloth. 159 pages. $1.

This brief life of Christ will be found useful for the class for which it is intended, the young people. It is written in a plain, perspicuous style, easily understood; and the salient points of our Lord's life are all brought out, and their important lessons emphasized. Indeed, one of the best and most telling points of the book is that the special doctrines drawn from the leading incidents in the career of Jesus of Nazareth are brought vividly before the eye of the student by heavily leaded type, thus fixing them upon the memory.

A good book to be put into the hands of the young people of our churches, for it is written in so reverent a spirit, and withal so briefly, that it will not detract from the Bible itself, but rather lead to it for further study.—*T. C. B.*

Men and Manners in Modern China. By J. Maggowan. Dodd, Mead & Co., New York. Illustrated. Cloth. 350 pages. $3.50.

Mr. Maggowan has lived and worked in China for fifty years. Consequently he speaks from knowledge, and the manner of his speaking announces his sympathetic understanding. He knows the Chinese to be a lovable people, and when roused by injustice, joy or sorrow they show themselves to have the fiber of a great people.

In a brief review it is impossible to do justice to so great a book as this one. The title is simple, the book profound, though the casual reader will hardly admit this, so entertainingly is it written. "Laws and Lawyers" are no longer "stiff" and "dry," government becomes interesting, for tax gathering and the "theory of responsibility" are illustrated by capital anecdotes. Literary Degrees and Chinese Classics take on new dresses. The description of an actual service in the Hall of Ancestors shows what a hold ancestor worship has on the nation. The chapter on "The Spokesman of the Gods" reveals the power sorcerers wield as interpreters of the placid-faced idols. The account of the initiation of a sorcerer is gruesome. Then the reader is carried to the Mountain Temples, full of vivid color amid the white-capped mountains. Lynch Law, Punishment of Crime, Money and Money Lending, not to mention topics with which we are a little more familiar, are handled as by a master mind. The real life of the Chinese is so familiar to Mr. Maggowan that he can interpret to Western minds. He possesses humor, too, as is evidenced by his account of River Life, while the chapter on "Face" is witty throughout. After reading this book we wonder less at the mighty strides the Chinese have taken, for we realize "the stuff they are made of," and the intellect and character such leaders as Sun Yat Sen had at command when once the scales fell from the eyes of the nation.—*E. C. W.*

Millennial Dawnism. By I. M. Haldeman, D. D. Chas. C. Cook, New York. Paper. 80 pages. 10 cents.

This is a severe arraignment of a popular and perilous combination of truth and error, of Christian doctrines and anti-Christian heresies.—*C. R. E.*

Modern Scholarship and Apostasy. By Ford C. Ottman. Chas. C. Cook, New York. Paper. 22 pages. 10 cents.

The writer rebukes the rationalistic criticism and infidelity which masquerade under the guise of "modern scholarship," and suggests that they are

preparing the way for the final apostasy which precedes the coming of Christ.—*C. R. E.*

Mysteries of Grace (The). By Rev. John Thomas, M. A. Geo. H. Doran Co., New York. Cloth. 328 pages. $1.50 net.

The "mysteries of grace" become less mysterious when touched by the magic wand of this princely preacher. The pulpit can never lack attractiveness, or lose its power and energy, while filled with such spiritual geniuses.

The themes treated are among the most vital of the New Testament, and some of them rarely touched upon by sermonizers, as for instance, "The Resurrection Body of Jesus," "The Lord of Hades," "The Assurance of Immortality," "The Redemption of the Body," and "The Resurrection Body of the Believer."

What with vividness of statement, clarity of utterance, comprehensiveness and up-to-dateness, and yet a true evangelical strain, coupled with true reverence and soberness of mind, the treatment of these vital themes leaves little to be desired.—*T. C. B.*

Nostrums and Quackery. American Medical Association, Chicago. Cloth. 509 pages.

This volume is made up of articles that have appeared from time to time in the *Journal of the American Medical Association.* To one who is not familiar with the subject of medical fakes it will be a revelation to know how numerous are the quack cures and nostrums put out to gull a confiding public. Suffering humanity is evidently a fruitful field for those designing and unscrupulous persons who assiduously cultivate it, ostensibly to benefit their fellows, but really to prey upon and make gain out of them. Sordid as such business is, it must, nevertheless, be highly profitable. No less than 142 of these fake cures and medicines are here exposed, many of them being frauds of the most shameless character.

The design of the volume is to give the facts a wider circulation than the reading constituency of a technical paper. It is to be regretted that they could not be presented in an even more popular form.—*G. D.*

Pell's Bible Stories. By Edward Leigh Pell. F. H. Revell Co., New York. Illustrated. Cloth. 35 cents net.

The Story of David. 80 pages.
The Story of Joseph. 57 pages.
The Story of Jesus. 74 pages.

A series of Bible stories that we should like to see continued. They are simple in style, reverent in tone, and faithful to the accounts as given in God's Word.—*A. M. V.*

Personal Touch (The). By J. Wilbur Chapman, D. D. F. H. Revell Co., New York. Cloth. 180 pages. 50 cents net.

These pages, by a great evangelist, embody an inspiring appeal to undertake the winning of souls for Christ by the exercise of personal influence. The necessary preparation of the worker, the possibility of influencing the young, and the power of Christian faith are all presented with abundant illustrations which give to the message a deep human interest.—*C. R. E.*

Pilgrims of Iowa (The). By Truman O. Douglass. Pilgrim Press, Boston. Illustrated. Cloth. 422 pages. $2 net.

This is an exceedingly detailed account of the Home Missionary work of the Congregational Church in Iowa, of which Mr. Douglass was superintendent for twenty-five years. The book is fully illustrated and will fill a need in the history of Congregationalism.—*E. C. W.*

Poems and Ballads. By Hermann Hagedorn. Houghton Mifflin Co., Boston. Cloth. 132 pages. $1.25.

Many of the poems are charming. No drowsier scene has entered the field of poetry than the exquisite "Market Place of Pievenick," while the "Humming Bird," "Lilliput-bird in Brobdingnag," is a perfect sketch of the dancing little fellow in the sunshine.

But Mr. Hagedorn is master not only of nature. He has his quiet moments as in "Rest at Noon," and a deeper note as in his thoughtful "Doors." His tragedy presents no new themes, so is less convincing than the rest of his work.—*E. C. W.*

Prayer Changes Things. By S. D. Gordon. F. H. Revell Co., New York. Board. 58 pages. 35 cents net.

Three brief addresses, written in the author's usual unconventional style, and designed to stimulate faith in the power of definite, believing prayer.—*C. R. E.*

Reasons and Reasons. By James Moffatt, B. D., D. D., D. Litt. Geo. H. Doran Co., New York. Cloth. 199 pages. $1.50 net.

Rarely indeed has one had the privilege of reading a collection of sermons at once so stimulating to the intellect and helpful to the daily life. Dr. Moffatt's texts would seem to most preachers barren of homiletical possibilities; in his hands they become pregnant. The thoughtful reader will see sermons starting out of almost every paragraph of these expositions. For these sermons are expositions of Scripture; the learned author has shown us here how rich the Word of God is, how wonderfully its most unpromising passages start into life when reverently approached and carefully studied. The sermons are very short—seldom over six pages each—and are models of simplicity, directness and virility well worth careful study. And the one who studies will get messages from God that will make him a better man.—*N. F. S.*

Religious Education in the Home. By John D. Folsom. Eaton & Mains, New York. Cloth. 190 pages. 75 cents net.

We are all familiar with the oft repeated charge that Christian parents of to-day are turning their children over for their religious training to the Sunday School teacher and the superintendent of the Junior Society. It is to be feared that there is too much truth in the charge for the good of the child and of the Kingdom of Christ. Sometimes the fault is due to pure carelessness; sometimes to a sad feeling of "I don't know how." This thoughtful and thoroughly interesting book will help parents of either class. What the home means in a child's religious life is shown by many examples. How this mighty influence may be best used in suggestion, instruction, training and government is shown in chapters on these topics. There is enough psychology to show the principles upon which the parent should proceed, but not enough to discourage the reader unacquainted with the subject. The teaching is more by example and illustration than by theory and precept and it is the sort of book that would be read with interest and profit in almost any home.—*N. F. S.*

Religious Uses of Memory (The). By Rev. S. Parkes Cadman, D. D. Pilgrim Press, Boston. Board. 32 pages. 50 cents net.

A strong, yet persuasive argument is built by Dr. Cadman on that imperative "Thou shalt remem-

ber" of Deut. viii. 2. Efficiency largely depends upon experience, and without the power to vividly recall past occurrences man would not grow. Dr. Cadman leads his readers to see that this is as true of the spiritual as of the material world. We owe him thanks for his impressive booklet.—*E. C. W.*

Sam Jones' Revival Sermons. Compiled by Annie Jones Pyron. F. H. Revell Co., New York. Frontispiece. Cloth. 237 pages. $1 net.

It is told of Sam Jones that on one occasion a reporter said to him, "The newspapers made you." Quick as thought the evangelist retorted, "Then let them make another." As the years pass and the sensational reports given by the press of Sam Jones' meetings are forgotten, more and more there appears a great, loving-hearted, fearless man, who, saved from the depths himself, was sure his Saviour could save any man, and so preached Him with great power and success. He spoke plainly, and certainly was not hampered by the conventions of the pulpit, but anybody can understand, even in reading them, how sermons like these, with their striking epigrams, homely illustrations, words of encouragement, faithful warnings and loving entreaties, could move great throngs and win many to Christ. A careful study of Sam Jones' sermons would be a valuable part of any minister's training to preach. The quality they possess is absent in too many of our pulpits to-day.—*N. F. S.*

Seed Thoughts for Right Living. By Alvah Sabin Hobart, D. D. Griffith & Rowland Press, Philadelphia. Board. 303 pages. 50 cents net.

A simple, readable treatise on ethics, in five parts, viz.: General Principles of Right Living, The Christian Principles of Right Living, Helps to Right Living, Suggestions to Special Classes, and Some Apostolic Suggestions. The author shows that right living is an art which, even by the Christian who accepts the Bible as his sufficient rule of practice, is well worth scientific examination; that it is a decided help to right living to examine its principles and study the application of the same to the various relationships in life. High ideals are set before the reader, and the application of them to the everyday life is made in a plain, homely and unmistakable way. In the end it is shown that such ideals can be realized only through the power of the life that is Christ.—*N. F. S.*

Towards a Perfect Man. By Henry W. Clark. F. H. Revell Co., New York. Cloth. 140 pages. 75 cents net.

One does not know whether to commend these "studies in character" most for their literary excellence or their ripe and penetrating thought—for what is said or how it is expressed. The reader will continually find himself revealed and stop to wonder how another knew of him what he had hardly recognized in himself. Again and again he will close the book to follow rich veins of thought uncovered, and to try to fix in mind that a fine idea beautifully expressed may be transmuted into action. Of course the essays are of unequal value, but it would be difficult to select any that one would wish left out.—*N. F. S.*

True Evangelism. By Lewis Sperry Chafer. Gospel Publishing House, New York. Cloth. 159 pages. 50 cents net.

The particular value of this discussion lies in the emphasis which is rightly placed upon the Divine factors in evangelistic work. The writer warns against the peril of confusing evangelism with any mere evangelistic methods, and lays stress upon the convicting power of the Spirit, upon the necessary instrumentality of the Inspired Word, upon the power of prayer, and upon the requisite consecration and holiness of the evangelistic workers.—*C. R. E.*

BOOKS RECEIVED.

Afterglow of God: Sunday Evenings in a Glasgow Pulpit (The). By Rev. G. H. Morrison, M. A. Geo. H. Doran Co., New York. Cloth. 387 pages. $1.35 net.

American Social and Religious Conditions. By Charles Stelzle. F. H. Revell Co., New York. Cloth. 240 pages. $1 net.

Autobiography of an Individualist (The). By James O. Fagan. Houghton Mifflin Co., Boston. Cloth. 290 pages. $1.25 net.

Autographs of Saint Paul (The). By Marcus D. Buell. Eaton & Mains, New York. Board. 95 pages. 35 cents net.

"Avanti!" A Tale of the Resurrection of Sicily, 1860. By James M. Ludlow. F. H. Revell Co., New York. Frontispiece. Cloth. 361 pages. $1.25 net.

Back to Religion. By Rudolf Eucken. Pilgrim Press, Boston. Frontispiece. Board. 31 pages. 35 cents net.

Best of a Bad Job (The). By Norman Duncan. F. H. Revell Co., New York. Cloth. Illustrated. 204 pages. $1 net.

Boy and His Clubs (The). By William McCormick. F. H. Revell Co., New York. Cloth. 96 pages. 50 cents net.

Catch-My-Pal. By Rev. R. J. Patterson, LL. B. Geo. H. Doran Co., New York. Cloth. 192 pages. $1 net.

Cease Firing. By Mary Johnston. Houghton Mifflin Co., Boston. Illustrated. Cloth. 457 pages. $1.40 net.

Christianizing the Social Order. By Walter Rauschenbusch. Macmillan Co., New York. Cloth. 493 pages. $1.50 net.

Conditions in Central Asia. By Colonel G. Wingate, C. I. E. Sardinia House, Lincoln's Inn Fields, W. C., London. Paper. 32 pages. One penny.

Corporal Cameron of the North West Mounted Police. By Ralph Connor. Geo. H. Doran Co., New York. Cloth. 454 pages. $1.25 net.

Cutting It Out. By Samuel G. Blythe. Forbes & Co., Chicago. Board. 60 pages. 35 cents.

Efficiency in the Sunday School. By Henry Frederick Cope, A. M., D. D. Geo. H. Doran Co., New York. Cloth. 253 pages. $1 net.

Efficient Religion. By George Arthur Andrews. Geo. H. Doran Co., New York. Cloth. 178 pages. $1 net.

Elemental Forces in Home Missions. By Lemuel Call Barnes. F. H. Revell Co., New York. Cloth. 124 pages. 75 cents net.

Epistle to the Hebrews: An Experiment in Conservative Revision (The). By two clerks. Cambridge University Press, London. Cloth. 41 pages. 2/6 net.

Food for the Invalid and Convalescent. By Winnifred S. Gibbs. Macmillan Co., New York. Cloth. 81 pages. 75 cents.

Fragrance of Christian Ideals (The). By Malcolm James McLeod. F. H. Revell Co., New York. Board. 91 pages. 50 cents net.

Friendship of Nations (The). By Lucile Gulliver. Ginn & Co., Boston. Cloth. 293 pages. 60 cents.

From the Nile to Nebo: A Discussion of the Problem and the Route of the Exodus. By Franklin E. Hoskins, D. D. Sunday School Times Co., Philadelphia. Illustrated. Cloth. 378 pages. $3 net.

Fun of Getting Thin (The). By Samuel G. Blythe. Forbes & Co., Chicago. Board. 68 pages. 35 cents.

Gist of the Lesson (The). By R. A. Torrey. F. H. Revell Co., New York. Leatherette. 157 pages. 25 cents net.

Gospel of Labor (The). By Charles Stelzle. F. H. Revell Co., New York. Cloth. 96 pages. 50 cents net.

Grace in Galatians: A New and Concise Commentary on the Epistle. By Rev. George Sayles Bishop, D. D. Gospel Publishing House, New York. Cloth. 148 pages. 50 cents.

Green Devil: A Romance of Thornton Abbey in the Days of John Wyclif (The). By Arthur Metcalf. Pilgrim Press, Boston. Illustrated. Cloth. 503 pages. $1.20 net.

Guide for Teachers of Training Classes (A). By Margaret Slattery. Pilgrim Press, Boston. Board. 130 pages. 50 cents net.

Holy Bible (The). American Baptist Publication Society, Philadelphia. Cloth. About 1400 pages. $1 net.

Human Progress through Missions. By James L. Barton, D. D. F. H. Revell Co., New York. Cloth. 96 pages. 50 cents net.

Intimations of Immortality in the Sonnets of Shakspere. By George Herbert Palmer. Houghton Mifflin Co., Boston. Cloth. 57 pages. 75 cents net.

Kallikak Family (The). By Henry H. Goddard, Ph. D. Macmillan Co., New York. Charts. Illustrated. Cloth. 120 pages. $1.50.

Ladder of Christ and Other Sermons (The). By R. J. Campbell. Pilgrim Press, Boston. Cloth. 262 pages. $1.25 net.

Lesson Handbook (The). 1913. By Henry H. Meyer. Eaton & Mains, New York. Leatherette. 156 pages. 25 cents net.

Living Messages of the Books of the Bible. By Rev. G. Campbell Morgan, D. D. F. H. Revell Co., New York. Cloth. $1 net.
Matthew to Colossians. 223 pages.
1 Thessalonians to Revelation. 226 pages.

Marriage: Its Ethic and Religion. By P. T. Forsyth, M. A., D. D. Geo. H. Doran Co., New York. Cloth. 152 pages. $1.25 net.

Masculine Power of Christ, or Christ Measured as a Man (The). By Jason Noble Pierce. Pilgrim Press, Boston. Board. 36 pages. 50 cents net.

Master of Repartee and Other Preachments Long and Short (The). By Cyrus Townsend Brady, LL. D. Geo. H. Doran Co., New York. Cloth. 254 pages. $1.25 net.

Messages for the Morning Watch: Devotional Studies in Genesis. By Charles Gallaudet Trumbull. F. H. Revell Co., New York. Cloth. 192 pages. $1 net.

Modern Students' Life of Christ (The). By Philip Vollmer, Ph. D., D. D. F. H. Revell Co., New York. Map. Cloth. 353 pages. $1 net.

New Opportunities of the Ministry. By Frederick Lynch, D. D. F. H. Revell Co., New York. Cloth. 128 pages. 75 cents net.

Nurses' Handbook of Practical Nursing (The). By Charlotte A. Aikens. Wm. B. Saunders Co., Philadelphia. Illustrated. Cloth. 276 pages. $1.50.

Parish of the Pines (The). By Thomas D. Whittles. F. H. Revell Co., New York. Illustrated. Cloth. 247 pages. $1 net.

Pell's Bible Stories. By Edward Leigh Pell. F. H. Revell Co., New York. Illustrated. Cloth. 35 cents net.
The Story of David. 80 pages.
The Story of Joseph. 57 pages.
The Story of Jesus. 74 pages.

Pilot Flame (The). By Kelley Jenness. Sherman, French & Co., Boston. Cloth. 268 pages. $1.50 net.

Poems and Ballads. By Hermann Hagedorn. Houghton Mifflin Co., Boston. Cloth. 132 pages. $1.25.

Problem of Religion (The). By Emil Carl Wilm, Ph. D. Pilgrim Press, Boston. Cloth. 232 pages. $1.25 net.

Quiet Talks About Our Lord's Return. By S. D. Gordon. F. H. Revell Co., New York. Cloth. 266 pages. 75 cents net.

Real Imitation of Christ (The). By J. Sherman Wallace, M. A., B. D. F. H. Revell Co., New York. Cloth. 144 pages. 75 cents net.

Religion and the Growing Mind. By John Douglas Adam, D. D. F. H. Revell Co., New York. Cloth. 142 pages. 75 cents.

Riverdale Hymn Book (The). Edited by Ira Seymour Dodd and Bartholomew Longacre. F. H. Revell Co., New York. Cloth. 538 pages. $1.25 net.

Road of Life: A Study of Pilgrim's Journey as far as Vanity Fair (The). By John Kelman, D. D. Geo. H. Doran Co., New York. Cloth. 229 pages. $1.25 net.

Science of Spiritual Life (The). By Marshall Talling, B. A., Ph. D. F. H. Revell Co., New York. Cloth. 320 pages. $1.50 net.

Superintendent's Helper (The). 1913. By Jesse Lyman Hurlburt. Eaton & Mains, New York. Leatherette. 175 pages. 25 cents net.

Tarbell's Teachers' Guide. By Martha Tarbell, Ph. D. F. H. Revell Co., New York. Illustrated. Cloth. 473 pages. $1 net.

"Unto Me." By Walter Rauschenbusch. Pilgrim Press, Boston. Frontispiece. Board. 31 pages. 35 cents net.

Victory in Christ. By Robert F. Horton, D. D. Sunday School Times Co., Philadelphia. Cloth. 116 pages. 50 cents net.

What Can Jesus Christ Do with Me? By Wilfred T. Grenfell, M. D. Pilgrim Press, Boston. Frontispiece. Board. 26 pages. 35 cents net.

What Does Christianity Mean? By William Herbert Perry Faunce. F. H. Revell Co., New York. Cloth. 245 pages. $1.25 net.

Year Book of Missions in India, Burma and Ceylon (The). 1912. Edited by Rev. J. P. Jones, D. D. The Christian Literature Society for India. Cloth. 780 pages.

THOUGHTS FOR THE QUIET HOUR.

JANUARY, 1913.

Wednesday, 1st. *The Lord's freeman. 1 Cor. vii. 22.*

Sign a declaration of independence at the beginning of 1913. Determine to be independent of any false standards you may have been using, and to be your own true, noblest self. No matter what others do, be brave and independent enough to do right. A thousand bad examples will be set you before the first of January comes again. In the strength of your own independence, re-enforced by dependence upon Jesus Christ, refuse to follow them. Let the new year be one of "perfect freedom."—*J. R. Miller.*

Thursday, 2nd. *Lord, what wilt thou have me to do? Acts ix. 6.*

Deferred duties usually mean neglected duties. In this field, accumulation is the enemy of accomplishment. Accumulated dividends may be a very good thing, but they are never earned by allowing unfinished tasks to pile up on us. When we have to admit that there are a score of duties that have been awaiting our attention for days or weeks or months, and that ought to have had our attention long ago, we may at the same time safely admit that something is wrong with our plan of life. The whole trouble probably lies in our not doing to-day what we ought to do to-day; and that results from two sins: misusing some of our time, and wasting some of our time. The right selection of our tasks, and then intense concentration on our tasks, will put a stop to the fatal accumulation. No one has any right to stagger along under the burden of unfinished tasks that ought long ago to have been put out of the way.—*Selected.*

Friday, 3rd. *The* LORD *shall preserve thy going out, and thy coming in, from this time forth, and even for evermore. Ps. cxxi. 8.*

The Christian's outlook is a long one: "from this time forth, and even for evermore." The coming in of Christ puts "eternity in the heart," and gives the soul a vision which no setting sun will ever interrupt or cloud. As we look out into the coming year the vista stretches away into "a land of far distances," and the soul exults in a hope big with immortality.—*A. B. Simpson.*

Saturday, 4th. *Jesus . . . . made the water wine. John iv. 46.*

It was out of the common thing that the precious thing was brought; and it is out of the common things of daily life, presented obediently to Jesus, and laid at His feet, that He brings His own glorious gifts, so that our whole lives become one great sacrament.—*W. Hay M. H. Aitken.*

Sunday, 5th. *Look not every man on his own things; but every man also on the things of others. Phil. ii. 4.*

We have not merely to make our way in the world; we have not only to keep our own character from spots and stains; we have to labor to get the spots and stains and shadows out of the lives of others. I am perfectly certain that our Lord is calling us at the beginning of this New Year to this high service: that He has need of us, that there is some little bit of work in some corner that will not be done if we do not do it. It is time we assumed some responsibility, not for ourselves alone but for others, somebody near us whose strength is failing and who is losing heart in the weary struggle, or somebody who is being mastered by temptation. The call of God to us all seems to be to rise up and help our Lord in His fight against evil and wrong everywhere.—*Charles Brown.*

Monday, 6th. *The gifts . . . . of God. Rom. xi. 29.*

Christ Jesus presents thee with thy crosses, and they are no mean gifts.—*C. H. Spurgeon.*

Tuesday, 7th. *That ye may prove what is that good, and acceptable, and perfect, will of God. Rom. xii. 2.*

The wisest will is God's own will;
Rest on this anchor, and be still;
For peace around thy path shall flow,
When only wishing here below
What pleases God.

—*Gerhard Tersteegen.*

Wednesday, 8th. *My praise shall be continually of thee. Ps. lxxi. 6.*

Such a life is neither accidental nor self-supporting. It must be earnestly and consistently cultivated. One prayer will not make it, one season will not secure it. It takes all the years of our life to teach us to say rightly, "Bless the LORD, O my soul." But even the education, the discipline, is of incalculable value; it will keep us in the school of Christ, all the day long, all the year through. His beatitudes will cleanse our soul from fretting and self-concern and impatience, from all the staining mists of the world; and as we live in His beatitudes, we shall rise to the height of His life, and sing His doxology with the accent of Beulah Land.—*H. Elvet Lewis.*

Thursday, 9th. *Serve the* LORD *with gladness. Ps. c. 2.*

Every master knows how much more work can be got out of a servant who works with a cheery heart than out of one that is driven reluctantly to his task. You remember our Lord's parable where He traces idleness to fear: "I knew thee that thou art an hard man, ... gathering where thou hast not strawed: and I was afraid, and went and hid thy talent." No work was got out of that servant because there was no joy in him. The opposite state of mind—diligence in righteous work, inspired by gladness, which in its turn is inspired by the remembrance of God's ways—is the mark of a true servant of God.—*Alexander Maclaren.*

Friday, 10th. *We . . . . rejoice in hope of the glory of God. Rom. v. 2.*

The song in the heart of the saint is not merely the song of the heaven to which the saint is going, but the song of the coming triumph of God in the affairs of men and in this world. Amid all the suffering and sorrow and anguish of to-day, the man of faith bends and listens, and the making of the music of the ultimate anthem is heard; "we . . . . rejoice in hope of the glory of God."—*G. Campbell Morgan.*

Saturday, 11th. *We do know that we know him. 1 John ii. 3.*

The Spirit power will . . . . make us what I may call affirmative. That is one of our needs to-day—affirmative men and women, believers who know the Lord, and who know they know Him.—*J. H. Jowett.*

Sunday, 12th. *Woe unto him that striveth with his Maker! Isa. xlv. 9.*

Pharaoh strove with his Maker, and his hosts littered the shores of the Red Sea. Saul strove with his Maker, and his body fell upon the field of Gilboa. Nebuchadnezzar strove with his Maker, and he was cast out to the dew by night. Judas strove with his Maker—his Maker in the gentle, tender form of Jesus his Master, longing over him, yearning over him, waiting to make a saint of him—and he committed suicide. And the history of the Church is just strewn with men who have brought woe to their own heart, because they have been brought up to the point of the highest privilege from which they could reach to the greatest blessing, and there, having resisted God at His best, they have been plunged into the worst.—*F. B. Meyer.*

Monday, 13th. *Light is sown for the righteous. Ps. xcvii. 11.*

"Light is *sown* for the righteous," and though the harvest is sometimes late it is always sure.—*J. Gregory Mantle.*

Tuesday, 14th. *I have redeemed thee; . . . . thou art mine. Isa. xliii. 1.*

We must get that into our hearts; not the saying of it, not the holding of it as part of a creed, but the reality of it: I belong to Christ; by His Divine Kingship He has a right to me, by His redemption He has a double right. I cannot take my own course or follow my own will without robbing Him; to disobey Him were crime, to submit to Him were joy.—*Charles New.*

Wednesday, 15th. *Watchman, what of the night? . . . . The morning cometh. Isa. xxi. 11, 12.*

The night is spent, the day is drawing near!
Then, trembling pilgrims, lay aside your fear.
'Tis true that here, thro' sorrow's darksome vale,
Your pathway lies; and strength will often fail.
'Tis true that doubts and fears, like billows, toss
Your feeble barque, and everlasting loss
And shipwreck is the prospect that remains
Beyond the present agonizing pains
That rend the soul. Yet see ye not the ray,
E'en now, like golden token of the day,
O'er mountain's summit rising? 'Tis the Lord
Who bids you trust in His unchanging word,
His faithfulness will speedy succor bring;
Redemption promised comes on eagle's wing.

—*W. R. Wade.*

Thursday, 16th. *I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. 2 Tim. i. 12.*

I am determined, God helping me, that no man shall rob me of my faith. I won't hide it away. I'll keep it right around with me. I will see it gets exercise. I will feed it all I can, so that it shall not starve. I won't force it, if I can avoid it, and make it weedy and weakling. It shall say no things it does not believe. When in real danger, if I can, I will go to some one stronger than I, to help to keep it safe. But when that necessity arises to whom shall I look for help? Surely directly to Him Who I believe gave it to me.—*Wilfred T. Grenfell.*

Friday, 17th. *Walk worthy of the vocation wherewith ye are called. Eph. iv. 1.*

"That man's been in the army," said a gentleman to his friend, as a stranger passed them in the street; "I know a soldier by his walk." Men ought to know Christ's soldiers by their walk. But how many of us who profess to march under His banner, compel the world to take knowledge of us that we have been with Jesus? Often the community in which a man lives first learns that he was a Christian at his funeral.—*Selected.*

Saturday, 18th. *Behold, here am I, let him do to me as seemeth good unto him. 2 Sam. xv. 26.*

Consecration is not an act of feeling, but of will. It is the entire surrender of all we have, all we are, all we expect to be, and all we expect to have. It is saying with our heart, soul, mind, and strength, "Here am I."—*Selected.*

Sunday, 19th. *Be not afraid, but speak: . . . . for I am with thee. Acts xviii. 9, 10.*

You have heard a lot of sermons preached about the sins of speech, and we all know those sins of the tongue—the malice and backbiting and envyings and spite and anger, and all the rest of it—that can make the tongue, indeed, as "set on fire of hell." But did you ever think of the sins of silence? Did you ever think of how you have thrown away your influence because you were afraid to speak? Silence is a subtler temptation than the other—a temptation that many of us are open to who would be very rarely open to some of the grosser temptations of flagrant sins of speech. And yet it is a temptation that I suppose every man knows something of—just to sit quiet and say nothing, and let the occasion pass.

There may be times when a man could bite his tongue out for the things he said—the bitter, or the malicious, or the impure words. But there are times when he just hates himself for the ignoble silence that would not speak the word, it may be of rebuke or of counsel, perhaps of war or of peace.—*Hugh Black.*

Monday, 20th. *The first day of the week . . . . came Jesus, and stood in the midst. . . . . Then were the disciples glad, when they saw the Lord. John xx. 19, 20.*

The old Hebrew Sabbath came at the end of the week and brought rest from toil. The Christian's holy day comes at the beginning of the week. It comes out of an open tomb, and means victory, rest of heart through victory, and so zest for the coming week's glad life and service.—*S. D. Gordon.*

Tuesday, 21st. *The body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. 1 Cor. xii. 14-18.*

If the world is ever conquered for our Lord, it will not be by ministers, nor by office-bearers, nor by the great and noble and mighty, but by every member of Christ's body being a working member—doing his work, filling his own sphere, holding his own post, and saying to Jesus, "Lord, what wilt thou have *me* to do?"—*Thomas Guthrie.*

Wednesday, 22nd. *All your days ye shall dwell in tents. Jer. xxxv. 7.*

In my Father's house are many mansions. . . . . I go to prepare a place for you. John xiv. 2.

When our Civil War was going on, the soldiers on the battlefield wanted nothing better to live in than tents. They cared nothing to have palaces and mansions on the battlefield. They longed for the war to close that they might go home. Well, there is a terrible battle going on now; and by and by, when the war is over, God will call us Home. Tents are good enough for us while journeying through this world.—*D. L. Moody.*

Thursday, 23rd. *Whosoever shall compel thee to go a mile, go with him twain. Matt. v. 41.*

Stern Duty said, "Go walk a mile
And help thy brother bear his load."
I walked reluctant, but, meanwhile,
My heart grew soft with help bestowed.

Then Love said, "Go another mile."
I went, and Duty spake no more.
But Love arose and with a smile
Took all the burden that I bore.

'Tis ever thus when Duty calls;
If we spring quickly to obey,
Love comes, and whatsoe'er befalls,
We're glad to help another day.

The second mile we walk with joy;
Heaven's peace goes with us on the road,
So let us all our powers employ
To help our brother bear life's load.

—*Stephen Moore.*

Friday, 24th. *All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is . . . . of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever. 1 John ii. 16, 17.*

See all things, not in the blinding and deceitful glare of the world's noon, but as they will seem when the shadows of life are closing in. . . . . Try now to look at the world and its allurements as they will seem in the last hour; to look at unlawful pleasure as it shall then seem, not only a disappointing, but a depraving and an envenomed thing; to look at the small aims of ambition as they shall seem when they have dwindled into their true paltriness.—*Frederick W. Farrar.*

Saturday, 25th. *Jesus saith, ... I am the way, and the truth, and the life. John xiv. 6.*

Whosoever is not in Him as "the way" is out of the way and lost; whosoever is not in Him as "the truth" is in fatal error; whosoever is not in Him as "the life" is dead in sins.—*John Hall.*

Sunday, 26th. *Blessed is the man that trusteth in the* LORD, *and whose hope the* LORD *is: for he shall be as a tree planted by the waters. Jer. xvii. 7, 8.*

The man who gives God the management of his life does not plant *himself.* He does not say, "I want to live in England," or "I want to live in Africa." He does not say, "I want to follow this profession," or "I want to follow that profession." He says, "Lord, what wilt Thou have me to do? Father, deal with Thy child just as Thou willest." And then the *Lord* takes him up and plants him. . . . .

And so, when we are planted by God, the soul has perfect satisfaction. No fear of hunger now, for the soil where God has planted us is rich and sappy. No fear of thirst now, for the roots go down to the river, and are bathed with "the water of the river of life." No fear of deterioration now, for He Who planted will prune. No fear of destruction now, for "I, the LORD, do keep it . . . . night and day."—*George H. C. Macgregor.*

Monday, 27th. *Jesus . . . . departed again into Galilee. And he must needs go through Samaria. . . . . And many of the Samaritans . . . . believed on him for the saying of the woman, which testified, He told me all that ever I did. John iv. 2-4, 39.*

The bits of wayside work are very sweet. Perhaps the odd bits, when all is done, will really come to more than the seemingly greater pieces! . . . . It is nice to know that the King's servants are always really on duty, even while some can only stand and wait.—*Frances Ridley Havergal.*

Tuesday, 28th. *A certain man . . . . fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him. Luke x. 30-33.*

There is so much to be set right in the world, there are so many to be led and helped and comforted, that we must continually come in contact with such in our daily life. Let us only take care that we do not miss our turn of service, and pass by those to whom we might have been sent on an errand straight from God.—*Selected.*

Wednesday, 29th. *He shall sit as a refiner and purifier of silver. Mal. iii. 3.*

Like a refiner by the crucible—overseeing that the fire be not too fierce or too slack, the trial not too long or too short; marking every change, ruling every particular, that nothing shall be left to chance, nothing to forgetfulness; ready to stop the works in a moment, when the right moment comes; only waiting to see the scum float away, the flickering wave of vapor go out, and his own face mirrored in the clear, translucent, liquid silver—so into the troubled heart does Jesus look, and by it wait with the patience of infinite love, until His own reflected image in it shows that the process is complete, and that the trouble for a time may cease.—*C. Stanford.*

Thursday, 30th. *Now therefore hearken, O Israel, unto the statutes and unto the judgments which I teach you, for to do them, that ye may live, and go in and possess the land which the* LORD *God of your fathers giveth you. Deut. iv. 1.*

"Hearken" and "do," that ye may "live" and "possess." This is a universal and abiding principle. It was true for Israel and it is true for us. The pathway of life and the true secret of possession is simple obedience to the holy commandments of God. We see this all through the Inspired Volume, from cover to cover. God has given us His Word, not to speculate upon it or discuss it, but that we may obey it. And it is as we, through grace, yield a hearty and happy obedience to our Father's statutes and judgments, that we tread the bright pathway of life, and enter into the reality of all that God has treasured up for us in Christ.—*C. H. McIntosh.*

Friday, 31st. *The work of thine hand which thou doest. Deut. xiv. 29.*

If you and I to-day
Should stop and lay
Our life-work down, and let our hands fall
where they will—
Fall down to lie quite still;
And if some other hand should come, and
stoop to find
The threads we carried, so that it could
wind,
Beginning where we stopped; if it should
come to keep
Our life-work going; seek
To carry on the good design
Distinctively made yours, or mine,
What would it find?

—*Selected.*

DEVOTIONAL STUDIES IN THE SUNDAY-SCHOOL LESSONS.

Rev. F. B. Meyer, B. A., D. D.

MAN THE CROWN OF CREATION.

(January 12, Gen. i. 26, 27; ii. 4-25; Ps. viii.)

January 6. Gen. ii. 4-25.
January 7. Ps. viii.
January 8. Ps. cxxxix. 1-14.
January 9. 1 Cor. iii. 10-23.
January 10. Eph. i. 3-14.
January 11. 1 Pet. i. 3-12.
January 12. Rom. xii.

Here was the springtime of the world. All creation waited for the coming of its king—and he came fresh from God's hand. It may be that his body was evolved by long processes from the lowest forms of life; but there was a moment when, within the lanthorn was placed the immortal spark of the soul, which this narrative describes as the inbreathing of the breath of God. However near to man's outward form may be the physical frame of apes, the gulf between the intelligence and moral nature

of the man and those of the ape is immeasurable and impassable.

There are two accounts here, side by side. The first chapter, characterized by the use of the word *"God,"* is clearly one sacred tradition, sanctioned or endorsed by the Spirit of Inspiration: the second and third chapters, characterized by "Lord *God,*" are clearly another tradition. The former seems to contain the Divine ideal, the original draught-scheme of the Creator; the latter shows how that fair ideal was dashed and spoilt by the intrusion of sin, which is self-ness, egoism of the worst type.

The Image of God in Man. "Whose is this image and superscription?" asked our Lord when they placed a Roman penny in His hand. "Cæsar's," they replied. However defaced and mutilated its surface may have been, it was impossible to miss the strong features, the low brow, the aquiline nose, the compressed lips, of the imperial line. So God stamped His image on man, the evidences of which have not been obliterated, though so many centuries of sin have succeeded. These traces of the Divine remain, like the ruined outlines of a temple long since given over to decay. They are apparent in poetry, or the sense of the beautiful; in music, which realizes the rhythmic beauty of the universe; in architecture, the passion to create; in the exactitude of arithmetic and mathematics; and in the conviction of the Unseen and Infinite. Most of all, the moral sense of right and wrong and the spiritual elements of our nature denote our lofty origin. Love is the same in God and in us. It is only thus that God is able to judge the world. Therefore also Paul, on Mars' Hill, proclaimed that "we are also his offspring." In Christ's nature that image was clear-cut and defined; and the work of the Holy Spirit is to renew us again in the image of Him that created us. (Eph. iv. 24; Col. iii. 10.)

Note that neither man is absolutely complete without woman, nor woman without man. He created man in two halves, and in true marriage those two find each other, and you have a perfect unity. It is all-important, therefore, that God should bring each Eve to her Adam (ii. 22).

Man Coronation. "Let them have dominion," etc. There is a school of thinkers who suppose that the malicious hatred of Satan arose because man was substituted for him, on the throne of the world. (See Ezek. xxviii. 11 *seq.*) But be that as it may, the two accounts agree in his original royalty. The first tells us that man was created to have dominion over all living things; and the second that all the beasts stood before Adam to receive their names. These are two methods of asserting the same fact.

There are traces still of the original royalty of man, though sin rolled the crown from his head, and broke the chain of authority by which all living creatures were bound to allegiance. When a man enters a forest glade, all living things hush themselves and hide. The human voice causes all other voices to cease as in the presence of a king. Except where they have been exasperated by cruelty or hunger, wild beasts will not molest man; and there is no living creation that can resist the human eye. You may face a bull backwards down a field, without it daring to gore you. The ease with which man has tamed the domestic animals, is worshiped by his dog, and is able to catch and entrap all species of animals, so that they yield him feigned or real obedience, is another proof of the same proposition. Everywhere the creatures serve man. They provide him clothing, giving their wool or hides for that purpose. The feathers of his bed, the leather of his shoes, the horn of his implements, the silk of his robes, the ermine and sable of his winter costume are all supplied from the animal creation. They yield him meat, fowl, fish, milk, honey, butter, eggs, and scores of appetizing and nutritious articles of diet. No king is served by more loyal or unstinting service, sacrifice, surrender.

But man must needs have work to do. So God gave him a garden to dress and keep (ii. 15). Even Eden would not be Paradise unless each morning there was work to do, though not more irksome than to gather up the petals of overblown roses from the dewy lawns. To be healthy and happy as each dawn breaks on the world, men should go forth to their work until the evening. There was more of blessing than of a curse in the sentence, "Cursed

is the ground for thy sake." If man had spent an indolent existence in the infancy of the race, what could have emanated from the earliest seats of human life, but an unhealthy, anæmic and molluscous humanity, resembling the inhabitants of those South Sea Islands, where nature casts every indulgence into the lap and leanness corrupts the soul?

The Enthronement and Recrowning of our Race in Christ. In Ps. viii. the singer recapitulates the provinces over which man is called to rule. He insists in triumphant tones that man was made "to have dominion." "All things" were put "under his feet" by the fiat of the Creator. Not only sheep and oxen, but fish and fowl, were definitely handed over to his sovereignty. And in One at least the ideal was realized. The fish obeyed the commands of Jesus and thronged in silver crowds to fill the net on whichever side of the ship He appointed. The colt, foal of an ass, bore Him into the city to His death. The wilderness of temptation attested His supremacy. And now, in His mediatorial glory, we are told that the ancient Psalm is fulfilled in Him. He sits at God's right hand. All things are under His feet. He is "crowned with glory and honor" (Heb. ii. 9). In Jesus Christ, the Son of Man, every line of God's original purpose is fulfilled. He is the Lord and King of all the creation, from seraphim down to the fireflies of the summer night, and the infusoria of the microscope. In union with Him the saints shall yet reign in the earth (Rev. v. 10).

When man fell under the power of his own self-life, the crown rolled from his brow. "We see not yet all things subjected to him" (Heb. ii. 8, R. V.). You have only to see men and women under the power of alcohol, or other sins, to be sure that, in spite of the marvelous advance of science, we are not the crowned and enthroned race that God intended. Wonderful triumphs over nature have been accomplished, but all is not done that must be done, and will be done, ere the programme of Gen. i. and Ps. viii. is realized. The whole material creation waits and groans for this (Rom. viii. 19-22).

Golden Text: *God created man in his own image. Gen. i. 27.*

Man's First Sin.

(January 19, Gen. iii.)

January 13. Gen. iii. 1-12, 22-24.
January 14. Job xiv. 1-12.
January 15. Ps. xc.
January 16. Rom. iii. 9-20.
January 17. Rom. vii. 14-25.
January 18. Rom. viii. 1-11.
January 19. Rom. v. 12-21.

How little did our first parents realize the momentous consequences destined to ensue on their conduct in those early hours of existence, as they awoke to the conflicting demands of pleasure and duty, and put pleasure first! The essence of all sin is self-hood, the substitution of selfish gratification for conscience on the throne of the soul. Our nature was created to find its center in God, that is, in others, revolving around the Divine nature like planets around the sun. But we are not content with this and seek to be self-constituted suns, making our center in *I* and *my* and *me,* rather than in *they* and *theirs* and *them,* or, at least, in *we* and *ours* and *us.* And as *i* is the central letter in *sin,* so is egotism or self-ness the essence and center of moral evil. Note that self-ness is more than selfishness; the latter is but one manifestation of the former, but there are many more.

The Divine Prohibition. God's voice made this distinction between the trees as a test to reveal man to himself. Sometimes when we are walking beside a stream, its movement is so languid that we cannot tell for certain which direction it is taking. Presently we espy a rock jutting out of the pellucid waters, and notice that there is a rim of water at its base; and immediately we can determine the direction of the current. So man might have lived out of harmony with the Divine nature and his own, had not this demand for obedience broken in upon him to test his character and reveal the fact that, when his own pleasure and God's commands were in collision, he loved and preferred the creature to the Creator, pleasure to duty, and self to God. If it be asked why the Creator did not so construct man's nature that he would have naturally chosen conscience and duty to God as his first consideration, the answer is that God wanted man to choose Him, not because he must, but because he

would. The love which is not spontaneous and voluntary is not worth having. The goodness which is automatic is not virtue. It is only when we know the evil, that our choice of good is of any real value. God gave us the power of will and the option of choice that through much tribulation and the wooing of His Spirit we might come to trust, and choose, and love Him for Himself.

The Tempter. Evil has always been associated in the earliest mythologies of human history with the serpent. Pictures of the serpent and the tree are found among all primitive religions; and there are striking analogies between the sinuous movement of the serpent and the insidious, silent, deadly approach of sin. These are the outstanding particulars of that analogy: the silence of approach; the enwrapping, enfolding bonds, against which Laocoön and his sons strive in vain; the erected head, with the glittering, fascinating eye that exerts a kind of spell over its victim; the dart of the poisonous fang; the minuteness of the incision leading to the feverish inflammation that instantly begins to spread through the frame. Even those who do not believe in a literal serpent, speaking in audible tones, must accept these analogies; and let us beware, lest in arguing about the imagery of this wonderful narrative, we miss its profound lesson for ourselves.

The Tempter always minimizes the evil consequences that will ensue: "Ye shall not surely die." There is always the suggestion also that good is to be gained by disobedience that shall press within the forbidden area; as though God's arbitrary prohibition were excluding us from some happy zone where existence would be unutterably blessed. "God," said the Tempter, "wants to keep you from the knowledge which He Himself enjoys." The Tempter also questions the fact—or our interpretation and statement of the fact—of the Divine prohibition: "Hath God said?" The main peril for us all is to stand arguing with temptation, beneath the tree, and with our eyes on its luscious fruit. We cannot avoid being tempted. Evil suggestions will be flashed through our soul. Things which we have heard or read or seen will waft in to us like thistledown through an open window. We cannot help the evil picture being flashed on the screen. But we can help lingering long enough to allow passion to kindle, until the spark becomes a flame, and the flame a conflagration. Ring off the picture, so pleasant to your eyes, if you would save your soul!

The Yielded Consent. Eve was alone; we are less prone to fall if we are in society. She lingered listening to the voice; her eyes dwelt longingly on the pendent boughs; she saw that the fruit was "good for food." Desire arose ever higher and hotter within her bosom and she felt that it was to be desired to make her wise. Then her hand was reached out to take, and her mouth opened to enjoy. From her the love for the forbidden passed to her husband, and he also ate. Then the blessed veil of innocence fell to their feet; they discovered that they were naked, and shame like a Nemesis overtook them. They hid themselves. Then the garden vanished beyond recall. A veil was cast over its radiance, and a blight on its bright beauty. The step that they had taken could not be retraversed. The Angel forbade return, though he pointed onward, and told of a Golden City that lay beyond Time's bourne, and would more than compensate for the loss of Paradise. When we have gratified passion, there are always satiety, disappointment, a process of disillusionment and a weary dissatisfaction with the fruit which has been procured at so great an expenditure!

The Sentence. When the heat of the day was over they had been wont to hold converse with God. Angel voices bade them draw near for worship and communion. But on this day God came in search. One of the versions substitutes for "Where art thou," the words "Alas, alas for thee." The Good Shepherd was in search of the sheep that had gone astray. The Father's voice was calling to the truants.

The Tempter was condemned to feed on dust. To the woman was allotted travail and pain, submission to her husband's will, a life of sorrow and subjection; to the man, labor, under difficult conditions, to create a Paradise and raise from the ground the bread of toil. But the grace of God has, in the case of man, brought good out of evil. Where sin "reigned unto death," grace has

reigned, "through righteousness, unto eternal life." The Saviour was promised, Who should bruise the serpent's head. The woman's seed was encouraged with the promise of victory at the close of the long conflict and at comparatively trifling loss—*"thy heel."* Pain and travail have purified and refined the race, and out of birth pangs the noblest products of intellect and heart have come, while the hardness of the soil has forced man to industry, muscle, creative effort and faith.

Golden Text: *Whosoever committeth sin is the servant of sin. John viii. 34.*

CAIN AND ABEL.

(January 26, Gen. iv. 1-15.)

January 20. Gen. iv. 1-15.
January 21. Jas. i. 12-27.
January 22. Heb. x. 26-31.
January 23. Jude 5-16.
January 24. Eph. iv. 25-32.
January 25. Col. iii. 5-11.
January 26. Ps. li.

Poets have pictured the finding of Abel's murdered body by his father, who laid it in the first grave that saddened the surface of the earth. But Oriental tradition has adopted another view. There is an old legend that runs thus: Satan having suggested to Cain that he should kill his brother, changed himself into a raven, and having slain another raven, dug a hole with his bill, and putting the dead bird there covered it with the earth he had dug up. Cain did the same for his brother. As for Adam, he long remained in ignorance of the fate of his beloved son; but one day his ploughshare struck against an obstruction, and opening up the ground, he discovered the still distinguishable remains of his beloved Abel. "And," the story adds, "it was only when he thus discovered the fate which had befallen him that he was comforted." The Moslem tradition says that Cain was not aware of God's knowledge of hidden things; he, therefore, buried his brother's body, and thought to brazen out his crime. It certainly makes the Divine inquiry the more emphatic if it was made as he was heaping the last clods over the poor battered corpse. Thus much for tradition; let us now turn to the Sacred Narrative.

Cain and Abel. *Cain* means Possession. Eve said, "I have gotten a man . . . . Jehovah." It may be, as R. V. puts it, "with the help of Jehovah," or as Luther and others, "This is the Jehovah-Saviour, Who was promised." But whichever view be adopted Eve's exclamation was the dictate of faith. In Cain's birth she recognized the earnest and guarantee of the promised seed. *Abel* means Vanity, which was, perhaps, suggested by the disappointment of the high hopes with which Adam and she had begun their struggle with nature. She probably continued to bear children, among them daughters who became the wives of their brothers—a union which, in those early years, was absolutely harmless, innocent and necessary. Abel kept sheep, while Cain tilled the land. But it is neither justifiable nor necessary to suppose that this difference of occupation indicated any special moral distinction. Their choices were perhaps dictated by the very necessity of dividing between them the arts of human life.

Their Sacrifices. "In process of time" might be rendered "At the end of the days," which some think indicates the fullness of the year, when the lambs are in the flock and the rich fruit harvest on the trees, Abel brought as his offering the fattest of the firstlings, the best of the best; and they were accepted, probably by the descending fire. First Abel was accepted, and then his offering: the person and then his gift. The prevalence of sacrifice throughout mankind points to some common origin: and since no origin would have been sufficient to warrant its universal adoption, must we not rather credit it to a Divine prescription than to human suggestion? Sacrifice lay deep in the heart of God from the first. The Lamb of God was slain from "before the foundation of the world." Is it to be wondered at that the Divine Spirit, breathing through human souls which were more susceptible to His least influence than we to His greatest, should have led to this prefiguration of the supreme Sacrifice of Calvary? It was Abel's faith in the Divine promise of the woman's conquering seed, and faith in the forgiveness of God to all penitent and obedient hearts, that made both him and his sacrifice acceptable. The visible sign of acceptance was absent in the case of Cain, though he brought the best fruit of

the ground. He had no faith in the efficacy of sacrifice, no anticipation of the coming Deliverer (Heb. xi. 4).

Cain was quite willing to present God with the fruit of his labor in acknowledgment of the gifts of His providence, but he refused to regard himself as a sinner, requiring forgiveness and needing to confess that he was dependent on God's grace through the sacrificial death of another. Are there not many to-day who bring God the beautiful products of their taste and skill, but have no sympathy with the notion that the death of the Cross was more than a martyr's death, and that "once in the end of the world [Jesus] appeared, to put away sin by the sacrifice of himself"?

The Divine Warning. "Cain was very wroth." He had suffered an affront which his pride could not sustain. He conceived violent jealousy, envy and hate against his brother. He felt the more keenly, because he knew that "his own works were evil, and his brother's righteous" (1 John iii. 12). His emotions showed themselves on his face, for "his countenance fell." A gloomy expression darkened it as with a black cloud. It was at this juncture that the Almighty reasoned with him, as a parent with a wayward child: "If thou doest well, i.e., if thou shalt now repent and turn back to Me, there is immediate forgiveness and restoration; but if thou doest not well, by continuing to harbor these unholy feelings, sin is couching at the door, like some wild beast of the forest at the slight door of a man's osier-hut waiting to burst in, if it be given the slightest chance."

What a picture is thus afforded of the *craft of sin!* The wild beast crouches so stealthily, creeps through the long tangled grass without snapping a twig or rustling a leaf. It avails itself of the inequality of the ground, hiding behind a bush or trunk, gradually approaching its victim, who is all unconscious of its murderous intent, until it is near enough to spring. All this is a parable of "the deceitfulness of sin." But we have also a picture of *the cruelty of sin.* If it crouch, it is that it may destroy. Proofs of the malignancy of sin are written large on the history of the race and of individual lives. Sin has invented diabolical methods of cruelty, has scourged souls with whips of scorpions, has laughed over the writhing agony of its victims, has lit the flames of hell in the soul and on earth.

God warns us. He says, "Thou oughtest to rule over the lurking evil." Beware of opening the door even to the smallest extent. The Arab opened his tent to the camel's nose, but before long he had to give the whole room to the intruder. Thank God, sin is not a necessary part of our nature. It is a parasite, an intruder, a disease. We may be delivered from it, if only we will receive Christ to indwell us by His mighty and glorious Presence. When He is within in power sin cannot force the door.

The First Murder. It was probably a sudden outburst of hatred, which hardly realized the frailty of the life that could be shattered by a blow; but it was the sure evidence and result of the jealousy that lurked within (1 John iii. 12). But murder cries to God. From the days of righteous Abel to our own, there is certain vindication for the innocent and helpless martyr and an inevitable Nemesis for the murderer. Not a single child, no victim of physical or spiritual murder, no martyr is ever forgotten of God. He makes "inquisition for blood." The Divine justice is ever on the track and will come up presently with the wrong-doer. In the meanwhile he is a marked man; and he goes out from the presence of God. In Cain's case, he probably retired from the neighborhood of Eden, with its flaming cherubim. But in our case, let those who are conscious of flagrant sin make for the blood of Jesus, speaking "better things than that of Abel" (Heb. xii. 24).

Golden Text: *Whosoever hateth his brother is a murderer. 1 John iii. 15.*

THE FLOOD.

(February 2, Gen. vi. 9-22; vii. 11-24.)

January 27. Gen. vi. 9-22.
January 28. Gen. vii. 11-24.
January 29. Amos ii. 6-16.
January 30. Ps. lxxiii. 1-20.
January 31. Ezek. xviii. 21-32.
February 1. 2 Thess. i. 1-10.
February 2. 1 John i. 1-10.

Among practically every known people there are traditions of the Flood. Even

among the Aztecs and Peruvians rude designs have been brought to light pointing to this event. This of course indicates that the human family emanated from the same original home, somewhere in the valley of the Euphrates. When we read that "all the high hills, ... under the whole heaven were covered," that is to be understood in the same way as Luke ii. 1 and Rom. i. 8 The whole basin of the valley of the Euphrates and Tigris was visited by a flood that threatened the extinction of all animal and human life; and the memory of that tragic disaster was deeply stamped on the race to whatever land mankind spread. We know that natural causes were used in the production of this catastrophe; but behind them all were the decision and will of the Moral Ruler of the universe that the prevailing sin of the period should be rebuked and punished and that no survivor of that generation should carry on the evil contagion to the next. Only they should survive who could be trusted to make a right beginning of a new and better era. The corruption of vice, and violence in the form of tyrannous oppression, were never intended to devastate the human family or desecrate their world-home.

The Character of Noah. He was *"righteous"* (R. V.). Such is the statement of the historian, as though reflecting the unanimous testimony of Noah's contemporaries (vi. 9); and the voice of Jehovah acknowledges the general verdict to be true (vii. 1). Righteous means right-wise. Noah was right with God and right with his fellows. His character was built four-square. He was *"perfect,"* i.e., whole-hearted. What he appeared to be outwardly, that he was in the secret recesses of his soul. *He "walked with God."* There was daily unbroken fellowship between himself and his great unseen Friend and Companion. Around him the world followed its thoughtless round of pleasure. "They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all" (Luke xvii. 27, R. V.). It must have required great watchfulness of soul, or Noah must have fallen under the gross materialism of his age. But "the Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgment (2 Pet. ii. 9, R. V.). Noah was also a *herald of righteousness.* Without doubt, amid the mockery and hatred of his companions, he protested against their sin, and urged them to "flee from the wrath to come."

The Ark. It was an immense structure, 525 ft. in length, 87 ft. in breadth, and 52 ft. in height. This would be larger than most of our ocean-going steamers. It was intended only to float on the water, and had neither mast, sail nor rudder. It must have had the appearance of an enormous oblong box. A curious proof of its suitability for its purpose was given by a Dutch merchant, Peter Jansen, who in 1604 had a ship built of the same proportions; and this, though not suited for voyages, was remarkably well adapted for freight carriage.

The inmates of the Ark were specified, and the enumeration makes it clear that the family was untainted by polygamy. The distinction between clean and unclean animals is evidently a very old one, older than Leviticus. It was more necessary to preserve and propagate the clean because of their service for human need, while the odd seventh was reserved for sacrifice. It is of course clear that as the Flood was confined to a comparatively limited area of the earth's surface, so these animals represented only a portion of the great population of the forests and fields, and belonged to those of the districts immediately devastated.

The Flood. When the Ark was finished, and filled with its living freight, there seems to have been a pause of seven days before the threatened destruction broke loose. These must have been a test of Noah's faith, and the occasion of great ridicule and taunting to the sinful society, for whom the building of the Ark had been a matter of sarcastic amusement. But presently the Deluge broke on the alluvial plains and blotted out all living things but those whom the Ark carried. As far as the eye could sweep, not a solitary mountain raised its head above the waste of waters; and the flood lasted for a period of 190 days (cf. vii. 12 with 24).

On the seventeenth day of the seventh

month the Ark settled quietly down—grounded, as we should say—on the slopes of Ararat, not on the high peaks, which are more than 17,000 feet above the sea level, and are covered with perpetual snow, but on the lower plateau, whence descent to the plains would be comparatively easy.

It may be that the mountain on which the Ark stranded was not the one with that name in Armenia, but one nearer the Persian Gulf; and it may even be that this awful tragedy was caused by the subsidence of that great continent which it is supposed once filled up the basin of the ocean between India and Africa. But conjecture on these matters is almost useless, so remote was the occurrence here narrated.

The episode of the birds is very beautiful. The raven personifies the soul that loves its wild life, and feeds on carrion; while the dove reminds us of the pure and holy nature that can find no comfort in the things of this world, or in the food that satisfies others. She comes back to the Ark with the leaf of a new world in her beak, and only tarries when the regenerated world is prepared to receive her. If you come within reach of Christ, and your wing is tired and languid with the long flight, be comforted. He is watching and will put forth the hand to bring you to Himself.

Noah's Faith. His name occurs among the earliest in the catalogue of those who fill the long portrait gallery in Heb. xi. His mind must have been very sensitive to the movements of the spiritual world—just as in wireless telegraphy the receiver, which is in perfect accord with the transmitter, detects tremors in the atmosphere to which the ordinary world is not sensitive. The men and women who live by faith are really endowed with a *sixth* sense, which is as alive to God as the ear of the wild deer is to the least rustle of a human footstep on a fallen leaf. By this faith Noah was led to works. True faith always shows itself in deeds. We are told that he "prepared an ark to the saving of his house." Faith is preëminently unselfish. It is not of ourselves, but of others, that we think when the judgments of God ring their summons in our ears. In saving them he saved himself.

Noah's faith condemned the world, and therefore the world hated him. But he was not deterred. The world cannot understand us, and does its worst to extinguish the light that condemns it, but "now is the judgment of this world." Moreover, Noah "became heir of the righteousness which is by faith." In other words, God justified him in the eyes of his contemporaries. God always justifies those who trust Him. He vindicates their faith. He steps into the arena and brings "forth [our] righteousness as the light, and [our] judgment as the noonday." Fret not!

Golden Text: *The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. Rom. vi. 23.*

OUR SUNDAY-SCHOOL BOYS AND GIRLS.

Rev. N. Fay Smith.

MAN THE CROWN OF CREATION.

(January 12, Gen. i. 26, 27; ii. 4-25; Ps. viii.)

Review quickly the order of Creation as studied last Sunday. What does the beautiful world around us and the wonderful heaven above teach us about the Creator?

Our lesson to-day is not intended to be a second account of Creation, but of the beginning of man, a description of his earliest home, his occupation, and his relation to God. The rest of the Bible will tell how this Paradise was lost and how it is to be regained. The last chapters of Revelation describe the Paradise that will be, by and by, after the work of redemption is complete.

I. *The Creation of Man* (i. 26, 27; ii. 1-7).

What was created last of all? Of what was his body formed? Point out that in this he is like the animals beneath him. But how does it appear even in his body of dust that man is the crown of creation? Various ways may be mentioned, such as his erect figure, his shapely head, his

hands, etc. How did the man differ from all the other creatures that shared the earth with him? (Ver. 7.) Just a moment may be spent in pointing out that man is body, mind and spirit. What, in ver. 26, 27, indicates the real kingship of man? Make the children see that "the image of God" means His spiritual image—a rational moral being, with a will and a capacity to know God and commune with Him. It must be done by contrasting man with animals in these respects—like this: "George, have you a horse at home? Is he a good, intelligent horse? Can he read and write? Does he know it is wrong to steal? Can he be taught to know or do any of these things? Why not?" And so on. Your scholars will see the point very quickly. How have the centuries shown that man is, indeed, in dominion over all things? Let the children give illustrations of man's conquests over nature and its forces.

II. *Man's Home, Companion and Occupation* (ii. 8-25).

Describe Eden. It was probably in Arabia. Who was made to be the helpmeet of man? Was she made to be his slave or his companion? How closely is the man to cleave to his wife? (Ver. 24.) Was man made to be an idler in Paradise? What occupation was furnished for his hands? (Ver. 15.) For his mind? (Ver. 19.) What command was laid upon him? (Ver. 16, 17.) And so he had the chance to choose and love God's will, and in choosing and loving it to grow more Godlike forever. We shall see how he improved his opportunity.

MAN'S FIRST SIN.

(January 19, Gen. iii.)

"George, tell me one fact about man as God first created him." "Henry, another." "Charles, another." "Will, tell me about his home." "Fred, did he tell it all?" "James, what was his occupation?" "Dick, what one thing was he forbidden to do?" Read ii. 17. Emphasize the fact that as God created him man was sinless.

I. *The Temptation* (ver. 1-5).

Who was the tempter? Please turn to Rev. xii. 9, and read who was in the serpent and using him as a mouthpiece. What did Satan say to the woman first? Show how many splendid trees there were from which they might freely eat; Satan taunted her with the *one* forbidden tree.

What was the woman's answer? Up to this point had there been any sin? See if you detect just a little note of discontent in her answer; just a little feeling that God had not treated them quite fairly. Isn't there such a note? And doesn't that mean that she had already begun to doubt God's perfect love? Now have a scholar read ver. 4, 5. God said they should die, and Satan said—what? And what did Satan say would come through disobeying God? "Fred, tell me what the woman ought to have done now." Do you do that when Satan tempts you to do wrong? What sort of lies does Satan tell now to get boys and girls to do wrong? Is every sin born of doubt of God's Word and God's love?

II. *The Fall* (ver. 6).

Instead of running away to God what did the woman do? Answer.—Sat down to look at the tree. And when she ate, she did it for what three reasons? Show that all sin is committed for one or other of these three reasons. Are people ever right when they think some other way is better than God's way?

III. *The Consequences* (ver. 7-24).

Temptation five verses, the fall one verse, consequences almost all the rest of the Bible.

The first consequence was their altered relation to each other. It may be seen in ver. 7 and 12. Instead of purity, harmony and love, came shame, discord and distrust. Do you think they were happier? What has made all the jealousy, hatred, war, etc., on earth?

Second consequence, altered relation to God (ver. 8, 9). Instead of trust, love, joy, communion and praise, is fear. What were they afraid of? Can we hide from God? Why do men ever try to do so?

Third consequence, judgment upon the serpent. Point out that ver. 15 is the first prophecy of Christ. He is the One Who is to bruise the serpent's head.

Fourth consequence, judgment upon the earth (ver. 17, 18). Even the earth itself, man's home, suffers for his sin.

Fifth consequence, death of the body (ver. 18). You may point out that they had died spiritually in the moment of their sin; their altered relation to each other and to God was proof of it.

Sixth consequence, driven out of Eden (ver. 22-24).

In our next lesson we shall find them living outside Paradise, and we shall see it no more until Jesus has come, died, risen again and triumphed over Satan and sin.

CAIN AND ABEL.

(January 26, Gen. iv. 1-15.)

Review quickly, as last Sunday, the temptation, the fall and the consequences. Make your scholars *see* the pair outside the gate and yet not far away, perhaps even within sight of the place of peace, joy and love.

I. *The Two Brothers* (ver. 1, 2).

Picture the two boys growing up together, learning about Eden from their father and mother, and also about the promised Deliverer; learning, too, about the worship of God through prayer and sacrifice. Was it always peace and harmony between these two brothers? As they grew to manhood, what occupation did each choose?

II. *The Two Offerings* (ver. 3-7).

What offering did each bring? What was the result in each case? Perhaps God's acceptance of Abel's offering was shown in fire from heaven to consume it. Abel's offering was accepted (1) because it was an offering of blood and (2) because it was brought in the right spirit. (See Heb. ix. 22; xi. 4.) Cain's offering was rejected because it was neither. The spirit in which he came is evident from what follows. He was proud, passionate, self-righteous, self-sufficient, unforgiving, resentful—a murderer at heart. This reason will be seen most readily by the children, although it will be well to point out the other. How did Cain feel when Abel's offering was accepted and his rejected? Where did the spirit of Cain come from? (1 John iii. 12.) What is envy? Did Cain try to get over his wicked feeling toward Abel? Who tried to help him? (Ver. 6, 7.) Show how.

III. *The Murder* (ver. 8).

Picture Cain brooding over his fancied wrong. When do you think Cain began to think about killing Abel? Suppose he had gone then to God and confessed his dreadful feeling, what would have happened? Who was the first murderer? Whom did he kill? Of what feeling was it the fruit? Emphasize the fact that sin must be overcome in one's heart before it is full grown.

IV. *The Consequences* (ver. 9-15).

How did Cain try to escape the responsibility for his crime? What is the answer to his question in ver. 9? Could he hide his crime from God? What did God tell him he should be? Driven out from God and man, conscience smitten, unhappy—all because he let envy dwell in his heart. Which would you rather have been, Cain or Abel?

THE FLOOD.

(February 2, Gen. vi. 9-22; vii. 11-24.)

What was our last lesson about? Whose sons were Cain and Abel? "Carrie, you may read Gen. v. 3, for the name of the son God gave Adam in the place of Abel." Now the teacher must graphically picture the growth of the lines of Cain and Seth, one bad, the other good, but gradually intermarrying until—"Well, Gladys, you may read Gen. vi. 5, 11, 12, to see what the world had become in the days of Noah." The population of the globe was now doubtless many thousands, living in the region of the Euphrates river. Show this location on the map. Suppose the people had been allowed to go on century after century, growing worse and worse, what would have been the result? Misery, corrupting souls, corrupting bodies, ruin—a hell on earth,

with final utter extinction. Teachers will show this—in other language, of course—to the scholars, or draw it out of them. The deluge should be seen to be a means of grace as well as just judgment and wrath. Were there then no good people on earth? (vi. 9, 10.)

What did the loving Father God determine to do in order to preserve the race? Was He to destroy the righteous with the wicked? How were they to be saved? The teacher must spend sufficient time here to draw out a description of the ark, but beware the snare of spending a profitless hour discussing it and its passengers. A few bold strokes will suffice to put it before the children, then press on in the heart of the lesson. How long was Noah building the ark? (vi. 3.) Were the people warned of coming judgment? (See 2 Pet. ii. 5.) Not only did Noah preach, but the ark itself was a perpetual warning—every stroke of the builder's hammer was a sermon. In Heb. xi. 7 we are told that Noah's ark condemned the world; how was that? How did the people probably treat Noah and his message?

What finally came? Picture the rise of the waters until all the world that generation knew was covered. How long did the water cover the earth? (vii. 24.) With what result? (vii. 23.) What was the reason for this terrible judgment? How might it have been avoided?

Where was Noah and his family during all this? (vii. 1.) Why was Noah saved? (See Heb. ii. 7.) What made him safe in the ark? (Gen. vii. 16.) "Laura, tell me how God looks at sin and what He will do with it." "But, Fanny, what will He do with the righteous who have faith in Him?" "Can any girl here tell men Whom God has provided to be our Ark of Salvation?" Let us every one be sure we are safe in Him.

ILLUSTRATIVE HINTS AND HELPS.

Ida Q. Moulton.

Matthew iv. 17 to 25.

Ver. 17. Job, Saul, David, Achan, Judas, Balaam, Pharaoh and the Prodigal all said, "I have sinned."

"Much have *we* sinned; but we confess
Our guilt, and all our faults deplore;
O for the praise of Thy great name,
Our fainting souls to health restore!
And grant us, while by fasts we strive
This mortal body to control,
To fast from all the *food* of sin,
And so to purify the soul."

For this alone is true repentance.

* * * * *

Ver. 19. As some one suggests: "What if your home is a log cabin, and your parents are uneducated, and your trade that of a tinker, or you are blind, or dull, or have an impediment in your speech? The sea of the world has produced its Lincoln, Shakespeare, Bunyan, Milton, Hogarth and Demosthenes. Why should not the sea of the Kingdom of God produce just such wonderful transformations, since He Who rides upon its waters says, 'All power is given unto me in heaven and in earth'?"

"Manlike is it to fall into sin,
Fiendlike is it to dwell therein,
Christlike is it for sin to grieve,
Godlike is it all sin to leave"
And follow Thee.

* * * * *

What were the bodily diseases of Christ's times compared to the soul diseases of our own times, which His healing power is touching still? Ah! there is no power like unto it, there is no hope outside of it. Japan thought she had found something for the human heart's diseases in our Western education, but she is now casting about in search of some higher sanction than education "to heal, purify and ennoble the life of her countrymen." She will find it nowhere outside of our Great Physician.

Matthew xviii. 18 to 20.

A noted divine, writing about D. L. Moody's Chicago World's Fair Campaign, said: "I do not discover that there has been a failure in any of his plans; the audacity with which he undertook unheard of things for Christ has been an assurance of success." This audacity might be cultivated

by an ordinary prayer meeting attendant. Certain it is that a faith like Mr. Moody's is at our command. If it isn't that we *cannot* have such faith, is it that we *will* not?

* * * * *

Glorious, isn't it, beloved, to have the resources of the Infinite at our disposal to carry on our Christian service by simply asking for them? Blessed, isn't it, to feel when the answers to our requests are delayed, that they are ripening and coming to perfection, being moulded and shaped for the needs that reach throughout eternity? Most comforting, isn't it, to know that, if our prayers do not bring the things we want, they will always bring the power to bear up under what we have? Who would live without prayer? Would you?

* * * * *

At the tower of Babel, men united to glorify themselves by building a tower to heaven. God made them speak in different languages to prevent their understanding one another. At Pentecost, men with one accord glorified Jesus Christ. God enabled them to speak with other tongues so they could understand each other. Herein lies a question in Christian service which has come down through the ages: What is the ultimate object of our agreement—self or Christ? If self, then no improvement. If Christ, then every improvement.

* * * * *

"Learn of Christ, the Man of prayer—
With Him on the mountain bare
Tarry till the break of day,
Follow to the desert drear,
Linger in the garden near,
Learn of Jesus Christ to pray"

if you want power that produces better prayer meetings.

Acts xiii. 14 to 44.

An aged chief of a district in the Uganda Missions sends across the waters this appeal:

"I am old—many of us are old—we cannot hope to learn to read the Book. But there are many young ones whom you can teach. They can learn to read. We all want to know the Word. We all want to believe in the Christian's God."

Can you, my brother, read the Book of books? Do you own the Christian's God as your God? Is His Son your Saviour? Then, in some way, you must answer this aged chief's appeal, or be disloyal to your Master.

* * * * *

For five years Dr. Logan Sample worked among the Black Hills without salary and without taking a collection for himself. He spent another five years touring and preaching in eleven of our Western states, putting into the work all he received, but he wrote, "My needs were always supplied." Why do men and women put their lives into a work which barely supplies their needs, enduring all kinds of hardships and deprivations, bravely fighting heat and cold, and courageously facing death? There can be but one answer, and that answer is the root of all evangelism: *love for souls.*

* * * * *

When Neesima was offered a high position under the Japanese government he refused, saying: "My life is not my own. Many years ago I solemnly swore to devote my entire time and effort to Christ's cause. I cannot take back my words and my heart." The official argued with him for hours, but to no avail. Finally he said: "Well, Neesima, I'm going. I'm sorry. You are indeed a slave to Jesus Christ." Mission fields to-day, at home and abroad, are calling loudly for men and women who are willing to become slaves of Jesus Christ.

* * * * *

Ver. 32. A bigoted Chinese who could never be induced to attend a Christian service, went to a missionary and said, "I want to hear about your religion: I have never heard the words of it, but I have heard the laughter in your house and in the houses of my countrymen who have embraced your faith. And if you have anything that makes people so joyous I want it." One crying need in all lands is for more *glad* Christians.

John xiv. 6 to 15.

"I am the way, and the truth, and the life." Most beautifully has Thomas à Kempis lighted up these words. He says:

"Without the way there is no going;
Without the truth there is no knowing;
Without the life there is no living."

"I am the way" which thou shouldst pursue, "the truth" which thou shouldst

believe; "the life" which thou shouldst hope for.

* * * * *

"Whatsoever ye shall ask." Money? Can we ask for money? Well, why not? Why cannot money be a legal tender of the Kingdom of God, as well as of the United States? Behold George Müller receiving a million dollars to feed, clothe and educate his orphan children; Spurgeon spending fifty thousand a year on his orphanage; Dr. Barnardo, with his tens of thousands used in the care of his London waifs—every dollar of these vast sums coming as an answer to prayer. But they were prayers *in Christ's name.* "If ye shall ask *any thing* in my name, I will do it." Isn't money listed in the anything column?

* * * * *

"The works that I do shall he do also."

"The work is done; how well,
Only the Master knows.
One never sees the fruit
Of all the seeds he sows.
"It may be only our part
To patiently turn the sod.
One plants, another waters,
But the increase comes from God."

"And greater works than these shall he do," only

Be but faithful, that is all;
"Go right on, and close behind thee
There shall follow still, and find thee
Help, sure help."

* * * * *

A Japanese colonel was captured within the Russian lines and condemned to be shot as a spy. He took from his pocket a large roll of bills, and asked that they might be given to the Russian Red Cross society, saying, "I am a Christian, and I wish thus to follow Christ in forgiving His enemies." Not many of us are asked to "shew . . . . the Father" by giving up our lives, as Christ did, but we are all asked to show Him through our devotion to His Word, consecration in His service, and complete abandonment in simple, trusting prayer.

BIBLE NOTES FOR DAILY DEVOTIONS.

Rev. G. A. Johnston Ross, M. A.

JANUARY, 1913.

Wednesday, 1st. Ephesians v. 21, R. V.

The fear of Christ.

On this note our readings for last month closed. On this let our thoughts open on the New Year. *The awe of Christ:* that is the secret and motive of Christian living: in the hushed remembrance of what He was and is, is made possible the recall of our minds from self-confidence, from perilous hilarity, from trifling with evil. Let us be careful this year to maintain the right attitude to our sovereign Lord. We are more familiar with the thought of "loving Jesus" than with the thought of the "awe of Christ." But our love must be consistent with awe, must be consummated in awe, else we are not making Jesus our God, but are thinking of a god other than He. The awe we give to God Almighty is *Jesus' due,* else we are practical disbelievers in the deity of Christ. And if we find we have lost our awe of Christ we may be sure we have misconceived Him, and we are losing a powerful and absolutely essential motive for holy living.

Thursday, 2nd. Ephesians v. 21, A. V. and R. V.

Submitting yourselves one to another in the fear of Christ.

What specifically is it in our Lord that we should stand in awe of? Here what is surely in Saint Paul's mind is this: the Lord Jesus led a life here on earth essentially derivative and submissive. He subjected His will utterly to the will of His Father: and yet He and His Father were "one," and He was "at home" with God.

In Him, that is to say, love of God, holy and affectionate freedom in God was harmonized with perfect submission to God. This, never before seen on earth, this blending of intimacy with reverence, is that in Christ of which Paul stands in awe. He believes it is the God-given model for our life: that with it there has entered a new force in moral living. We can use it, first of all, in our relation to Christ Himself. As He was one with, and yet subject to the Father, so we may hold out before us as the ideal of life to be one with Christ, yet subject to Him. We can use it, next, in our relations to one another. We can combine holy love of our brethren with respectful submission to their judgment. And we can use it, says Saint Paul to husbands and wives, in the intimacy of conjugal life, where submission and love are compatible ideals: "Wives, submit yourselves unto your own husbands, *as unto the Lord* . . . . Husbands, love your wives, even *as Christ* . . . . *loved* the church."

Friday, 3rd. Ephesians v. 22.

Wives, submit yourselves unto your own husbands, as unto the Lord.

It has been well said that the greatest gift of Christianity to the social fabric is the Christian Home. It is important, then, that all students of family life, all who care for the maintenance among us of family integrity and purity, should study carefully the literature of the New Testament on the subject of the Home. There is a fashion current in our time of speaking contemptuously of Saint Paul's attitude to women, as though he were still "Oriental" and unemancipated. And his words here about submission have been made the subject of much foolish and ignorant criticism. The submission which Saint Paul asks women to give to their husbands is the kind of submission Christ gave to God, *Whose eternal Coequal He was.* That submission did not degrade Christ: need that kind of submission to her husband degrade a woman?

Saturday, 4th. Ephesians v. 23.

The husband is the head of the wife.

If there is in this sentence a certain harshness to modern ears, it should lose that harshness when we remember the view of society which Paul had learned from Christ. Christ showed him that, in the Divine mind upon life, the highest is at the service of the lowest, subordinates himself to the needs of the least, and that in the spirit of a respectful love. It is by this mutual subordination and in loving kindness that an "order" in life is maintained without tyranny, and so life is saved by orderly gradations of place and duty from a dull and dreadful monotony.

Much of the modern revolt against this Christian conception of a society composed of orderly and mutually ministrant gradations, is made in the name of "democracy," a word which is misunderstood, as though it connoted an even and monotonous uniformity among men. Our modern eyes are not wide enough awake to the dangers underlying endeavors to make men "equal" in the sense of uniform. Paul sees in the light of our Lord's relation to society the real Divine ordering of life, which gives to the husband the "headship" of the home: that he, in and through the right use of that headship, may reach to that fullness of life which the wife reaches through the right use of her subordinate place.

Sunday, 5th. Ephesians v. 23.

He is the saviour of the body.

The "he" is Christ, and the "body" the Church. Here is a thought of our Lord with which it is good to set out upon this Sabbath day: our Lord is busily saving—protecting, nourishing, giving health to—His body, the Church. Were He to withhold this "saving" activity, the "body" would deteriorate and die. And whatever service I engage in to-day for Him, the effective part of that service is *His* working in and through me.

Monday, 6th. Ephesians v. 27.

A glorious church.

The love of Christ for His Church provides Saint Paul with a wonderful pattern of what conjugal love should be. *Sacrificial:* for Christ gave Himself for the Church; *purifying:* caring supremely for purity: for Christ desires the Church to be glorious and spotless. What are the twin curses that make havoc in the life

of conjugal intimacy? They are selfishness and sensuality: a relaxing of the strictness of self-control which one maintains in the world outside, in the matters of courteous ministration and of the reverent regard for the immunity of one's friend from the slightest touch of what coarsens or defiles. If conjugal love were only, as it may be, sacrificial and pure, how would society be regenerated! Can we ever be *thankful* enough for the new moral ideal which our Lord has introduced into our lives?

Tuesday, 7th. Ephesians v. 29.

Nourisheth and cherisheth.

Here again, in the words "as the Lord the church," is given us a deeply interesting view of our Lord's activity as it appeared to Paul. He believed the Lord was "nourishing" the Church: providing food for her, that she might be preserved in the bloom of health ("a glorious church") and in vigorous youth ("without wrinkle of age"). And this He does by giving His Church the food of His word and of His service. But besides "nourishing" He "cherishes." There is a ministry of comfort, of caressing tenderness, of protective solicitude, of affectionate encouragement, without which, in the home, the obligations of the "head of the household" are not fully discharged. To this ministry —the ministry of the kindly word, of the look of love, of the comforting touch— our Lord devotes Himself for His Church. What a magnificent interpretation this is of the mysterious heartenings, by virtue of which the Church is enabled to hold on! And what a vivid sense the Apostle must have had of the undiminished energies of the Risen Christ, when he can attribute to Him so sleepless and alert a ministry as this all over the area of Christian life!

Wednesday, 8th. Ephesians v. 32.

This is a great mystery.

This sentence should be rendered, "This symbol is important." Paul does not discuss the inmost meaning of marriage: he declares the truth only of the identification of Christ and His Church. Let us remember that this great thought—of the gathering of humanity into one international body of life to be filled with the spirit of Jesus— is the groundwork of the Epistle, and of every item of the morality it enforces. The truth has tremendous outbranchings: there is scarcely a problem of our multiplex modern life on which it does not shed its light. The only application of it ("nevertheless," ver. 33, should rather be "only") Paul here makes is that love with reverence should be the law of the home: if reverent love reigns in the home, the family as a social unit becomes an earthly representation of that Holy Social Unity, the Divine Fellowship in pure love, which we call God.

Thursday, 9th. Ephesians vi. 1.

Children.

It has been pointed out by Dr. George Matheson in his fascinating book, "The Spiritual Development of Saint Paul," that it is in his later writings that Paul shows most his appreciation of the contribution of the homely virtues of family life to the coming of the Kingdom of God. In his earlier writings his outlook is first on the great world and its needs, and he is all but impatient of domestic matters; but in the evening of his life he comes back with deepened interest to the work of the sanctities of the home. Perhaps the movement is characteristic of many Christian minds. In the enthusiasm of youth, the far view is more alluring than the near, "we look not at the things which are seen, for . . . . [they] are temporal." Later, we learn to look at them again more attentively and lo! they are not temporal wholly, but in their own way sacraments of the unseen and eternal.

Friday, 10th. Ephesians vi. 1.

In the Lord.

Carefully notice that this phrase indicates the peculiar emphasis which gives distinction to Paul as moralist. In every instance which Paul mentions of human relationships—husband and wife, children and parents, servants and masters—the LORD appears: behavior is to be regulated by the thought of the LORD in Whom all are one. It is this oneness that explains the *reciprocal* element in Paul's injunctions: if he has a word for husbands he has a cor-

responding word for wives; if for children, so also for parents; if for servants, for masters as well. For—this underlies all—"we are members one of another." Men ask: Does it matter what we believe if only our life is right? Here is belief working in the service of conduct, and transfiguring it.

Saturday, 11th. Ephesians vi. 1.

For this is right.

To-day let our Biblical exercise be confined simply to the thankful repetition of this firm, clinching word: "this is *right!*" Let us be thankful that our religion trusts our native instincts of what is just and fitting: trusts them, and in what is fundamental confirms them.

Sunday, 12th. Ephesians vi. 3.

On the earth.

Paul here quotes the fifth commandment as given in Exodus and Deuteronomy, with one significant difference, illustrative of the freedom with which he used his Old Testament. The commandment originally looked towards the life of the Israelites in Palestine and mentions only "the land which the LORD thy God giveth thee." Paul strikes out that, and substitutes "the earth." For he was writing to people who lived far outside the Land of Promise.

But by that little stroke of his pen, Paul indicates for us the right use to make of our Old Testament. The religion of the Old Testament (even, at first, its conception of God) was tribal, national, territorial: it is ours to universalize it. For its capacity for carrying international and world-wide meanings and lessons is precisely that which certifies the Divineness of its shaping, and the Divine supervision of the literature in which it is embodied. It is not in slavish devotion to the letter of the Old Testament that we honor most the God to Whom we owe it, but in devout apprehension of the world-wide application of the principles both of national discipline and of personal piety which it unfolds.

Monday, 13th. Ephesians vi. 4.

Provoke not your children to wrath.

There is perhaps, even in the New Testament, no more signal instance of accuracy of moral aim than this sentence. It strikes right at the heart of parental weakness. The Bible nowhere condemns the exercise of parental authority, even if that be accompanied by sternness, so long as the thing commanded is just. Indeed, it encourages, as here, the maintenance of discipline. And there is in every child an instinct for justice, making towards silent submission when rebuked for what is wrong. But that very instinct revolts when a parent presses his authority in the interest of what is neither right nor necessary. Now if that revolt of the instinct of justice is repressed by sheer fear of physical violence or of parental displeasure, the child suffers from a peculiar aching reaction, which discourages (Col. iii. 21) and embitters it. A poison enters its nature, destructive of its love of its parent—disintegrative, therefore, of the home. A nagging, domineering, provocative parent sins against the moral life of his children; and at the same time advertises the weakness and poverty of his own unchastened nature.

Tuesday, 14th. Ephesians vi. 4.

The nurture and admonition of the Lord.

This beautiful and closely compacted phrase gathers up into itself a great deal of the peculiar glory of the Christian religion. "Nurture" is the ordinary Greek word for "education" or "discipline" ("for which," says the author of the Epistle to the Hebrews, "ye endure"); "admonition" is literally "putting sense into"—the giving of counsel and advice. Who is "the Lord"? The use of the word in the surrounding verses makes it fairly clear that Saint Paul is thinking definitely of the Lord Jesus. But if this is so it means that he had come to think of a peculiar kind of upbringing in discipline and guidance as issuing from Jesus Christ. He does not further define that upbringing; it cannot be expressed in terms of definite statute. But it is a new thing on the earth: a new type of life, suffused by a new spirit. And "the Lord" is its law and Judge. The parent is to own "the Lord" as having the last word to say upon life, and every detail is referred to Him: the child is to be brought up tenderly, knowing the Lord, and in the sweet self-control which Jesus illustrates and enjoins.

How new it all must have been to men and women accustomed to the disorderly passion of heathen "homes"!

Wednesday, 15th. Ephesians vi. 5.

Slaves, be obedient. R. V.

Note that Saint Paul here asks the slaves who had found Christ and "freedom" in Him, to do the hardest thing: to submit to existing conditions, discharging duty faithfully, and heartily, under a social order utterly wrong and unjust. He does not counsel rebellion: he will compass the downfall of slavery by another method. For just as soon as men are compelled to realize by what they see, that those whom they would enslave are not things but persons, with personal powers and personal rights, slavery is doomed. Now Saint Paul reminds the slaves who they are, and Whom really they serve. They are "slaves of Christ" (ver. 5): it is the title in which he himself, a Roman citizen, free-born, gloried. They serve the Lord Who is the equal Judge both of the bond and the free. In the consciousness of that exalting and emancipating relationship the slaves can *afford* to obey, meanwhile: and their hearty performance of duty, being gladly rendered as unto God, will compel a relationship between them and their masters that will, in effect, be the abolition of "slavery." The formal alteration of the social code will inevitably follow.

Thursday, 16th. Ephesians vi. 9.

Ye masters.

These verses throw light upon the composite nature of the early Church. It is evident that slaves, as well as masters, had had free access to Christian teaching and had been intelligent enough to understand it. Slaves joined with their masters in worship, when these letters of Saint Paul were publicly read. It was this religious fellowship that finally broke up slavery.

Contrast this with our modern life. In place of slaves we have now free servants. We must be kind to them to some extent, else the law will interfere: but do we always admit them to fellowship with us in sacred things? Near us in almost all else, are they worlds away in their religion? If this is so, the relationship of employer and servant may be no nearer the Christian ideal than the ancient relationship of master and slave.

Friday, 17th. Ephesians vi. 10.

The power of his might.

This last section of the Epistle, introduced by "finally," deals with *"power."* The first desire which the Apostle expressed for his friends was their increase in *"knowledge"* (i. 17); next, he desired their increase in *"love"* (iv. 2); now, "finally," he longs that they may have *"power."* The *knowledge* he craves for them is that spiritual penetration by means of which they may better understand the *God* Who has called him: the *love* he longs to see them show has for its aim the welding together in one body of their *fellow Christians;* but the *power* he craves for them is power to stand ready *to fight the opposing forces from without.* It is in the fullness of knowledge, love and power, that the life of God is lived: it is in the fullness of the same trinity of graces that the godly life among men is lived. And the knowledge and the power are ultimately the servants of the love.

Saturday, 18th. Ephesians vi. 11, 12, R. V.

Wrestling . . . . against . . . . principalities.

In the New Testament there is no clear account given of the ordering of the kingdom (if there be one) of evil. "There has been no apocalypse of Satan's kingdom: we know not its laws and limits." But it is everywhere suggested that "evil, like good, is upheld by some great spiritual power," "whose hatred to the human race is so deadly that he will, if possible, work man's woe through his very blessedness." "Everything in Christianity—its slow advances, its repeated retrogressions, its fearful outbursts of fanaticism, its frequent blank collapses of indifference—testifies to the presence of a powerful adversary."

It is almost inevitable that, as we contemplate the superbly effective work which evil does in checking good, we should attribute organization to the forces of evil. It is this thought to which Saint Paul gives expression here. He saw this dark world

under "despotisms," "empires," spiritual forces which acted according to method (the word for "wiles"). Evidently Saint Paul did not underrate the forces opposed to the Gospel. Modern thought finds it hard to believe in a personal devil: yet the facts point to the working, in the realms of evil, of intellect of a colossal order, capable of producing work of beautiful finish and subtlety. It were well for the Church, and would have a splendid reaction upon her endeavors after unity and the strategic policies which unity makes possible, if she were to take more seriously the fact that there is a hierarchy of evil, and that the work of evil is not haphazard nor ill organized.

Sunday, 19th. Ephesians vi. 13.

The whole armour of God.

We have heard so many sermons on the military metaphors of this passage, that it is well for once to discard them, and to note down the elements of the "panoply of God." These are *"truth"*—that sincerity which is the foundation of all right living; *"righteousness"*—a spirit adjusted in integrity to God and man; *"alertness"*—as messengers of the good news of peace; *"faith"; "salvation"*—security in God; and *"the word of God"*—the opened mind of God, the sharp weapon of our warfare; and finally, *"prayer"*—a thankful intercessory spirit pervading the entire life.

Here is the sevenfold accoutrement of the Christian man. What impresses one most about it is its reasonableness. The Christian, as warrior in the fight against evil, is girt about with honest adjustment both of self-estimate and of will power; in the security of this adjustment he is ready for service; he looks up to and leans upon God, the Author of his security; his solitary weapon is the persuasive message from the mind of God, and affectionate individual intercessory solicitude for men. It is reasonable and straightforward; but behind it is the age-long activity of God, and in Him it is invincible.

Monday, 20th. Ephesians vi. 19.

And for me.

It is probable that no Christian agent ever rises to the highest possible point of efficiency unless he is interceding for some other agent or agents, that they, too, may be efficient. For without intercession of this kind, a prayer for personal endowment with power can scarcely be cleansed from selfishness; and selfishness here, as elsewhere, is weakness. Can we, at a moment's notice, give the name of any servant of Christ, other than ourselves, for whose endowment with Divine power we habitually pray?

Tuesday, 21st. Ephesians vi. 21.

Tychicus.

This "brother beloved and trustworthy minister," a native of the region to which this letter is addressed, plays in the apostolic story a most important part. We possess no recorded words of his; and yet the messages he bore from the Apostle to churches and individuals must have ministered to the heartening and comforting of the scattered Christian communities. He is a postman, a letter carrier, a servant of the one life that throbbed in all the churches. As we think of him journeying from church to church, as John Woolman did in the Atlantic States in the eighteenth century confirming the meetings of Christian friends, we begin to see how the Church grew strong in unity of spirit. Yet it seemed a little ministry, obscure, inglorious; and we have no record of the perils Tychicus underwent on these journeys. These anonymous services to the Christian Church need no comment, when we recall them: only they should move us to a great thanksgiving "for *all* the saints who from their labours rest," and to the desire to imitate their example of trustworthy service.

Wednesday, 22nd. Ephesians vi. 23.

Peace . . . . love . . . . faith.

This greeting is no empty form of words: but bears the marks of care in the words selected. *"Peace"* is the condition of the soul as respects itself, that which gives it poise and freedom: *"love"* is the condition as respects others, that which leads the soul out from absorption in itself: *"faith"* is the condition as respects God. And all three are gifts of *"God,"* and gifts, too, mediated through Him Whose active

dispensing of spiritual gifts Paul never for a moment forgets—*"Jesus Christ our Lord."*

Paul is fond of triads of graces: in this Epistle already (see note for January 17) he has wished for his friends knowledge, love, power; here it is peace, love, faith; in the Corinthian letter it is faith, hope, love. But "the greatest of these is love."

Thursday, 23rd. Ephesians vi. 24.

Love . . . . in sincerity.

It is because love is "the greatest" that Saint Paul ends on the note of affectionate greeting to all who love the Lord Jesus Christ. "Loving Christ" was to Paul the ultimate test of a man's Christianhood. For, indeed, it is a test not so much of opinion as of life. If a man loves Christ, corruption cannot reach him: he lives in Him Whom he loves. And this thought is hidden in the word translated poorly in our A. V., "sincerity," and more poorly still in our R. V. as "uncorruptness." The thought is of a love indestructible, immortal, unfading. Through the whole Epistle, Saint Paul has been treating of a relationship—between Christ and His Church—which transcends time and space and differences of tradition, and even death itself. Now he claims as his kin a great body of life, possessing in the very quality of its love for Christ the element of indestructibility: and upon this note of victory over death the letter closes, "the grandest letter ever penned by man."

Friday, 24th. Colossians.

Even the most casual reader of the New Testament has noted the very strong resemblance between the Epistle to the Ephesians and the Epistle to the Colossians, especially in the view they give of *the reconciling work of Christ,* and of *the Christian life built upon that reconciliation.*

There are differences, no doubt, very marked. The emphasis on the Church is less prominent in Colossians, its place being taken by the world, the cosmos, to which Christ is mysteriously and fontally related. Colossians has less to say of distinction between Jew and Gentile, more of the distinction between speculation and simple faith. Excepting just at the close, Ephesians is largely impersonal, as became a "catholic" epistle: Colossians is more intimate and was probably designed to meet more exclusively local conditions. But "conceived at the same time, in the same spirit, they seem to us like twin sisters, that suffer from separation, each of them complete only when the other is beside her." (Sabatier.)

Let us select for our readings for the rest of this month some passages in Colossians which are without parallel in Ephesians: to-day allowing the figure of the Apostle himself to fill the field of our mind as he writes, now to one body of Christians, now to another, of the great wide view that has come to him of the work of his Lord. The outcome in Christian living is one and the same, whatever viewpoint we take in looking at the work of Christ; but it is good and refreshing to think of Saint Paul as led on now from this view to that, from the narrower to the broader view of his Master, and of the world as seen in the light of Him. So may we be led from truth to truth, from glory to glory!

Saturday, 25th. Colossians i. 15 to 18.

The letter to the Ephesians has been called the triumphant chant of the Holy Catholic *Church:* its emphasis is upon that wondrous body of aspiration and love and purity into which, despite the forces of evil, a redeemed humanity is being built up. The letter to the Colossians is the triumphant chant of the Holy Catholic *Christ:* the sounding forth of the glory of Him Who alone is adequate to this vast reconciling work.

These verses are the first endeavor, in the Epistle, to set forth that glory. They represent Christ's primacy in Nature, and His primacy in Grace.

The thought that Creation is by and through the Eternal Son has been suffered to fall out of the field of our minds, and has become meaningless and, therefore, hard to believe. As a consequence, we have divided the realm of Nature from the realm of Grace, as though Christ were not really supreme in both. How many of us, for example, think of all the good work that has been done in the investigation of nature, in bringing it into subjec-

tion to the uses of men, as work in which Christ is involved and interested? How many of us regard the progress of, for example, medical science as well within the sphere of the interest of His Holy Spirit? We shall never see the sacredness of "secular" callings until we remember that the Son of God created the world, that by Him all *things,* not simply all *souls,* are held together; that Nature, too, is waiting for her redemption; but that that can only come through the redemption of mankind which is that part of Nature to which has been given power of conscious response to the grace of God.

Sunday, 26th. Colossians i. 24.

That which is behind of the afflictions of Christ.

The thought that this Divine Word, Who precedes and originates creation, is Head of the realm of *grace* and one with His Church is not peculiar to this Epistle, for we met it in Ephesians. But what is peculiar here is His oneness in redemptive suffering with His servants. "My sufferings," says Paul, "fill up that which is lacking in the sufferings of Christ." This Divine Being is the alone Reconciler of God and man, because, while "the fullness of the Godhead" dwells in Him in bodily form, no less does the fullness of humanity dwell in Him. And the vicarious suffering, which is the expression under the present conditions of the highest in man—his toil and endurance for others—that is, as to its chief manifestation, in Christ Himself and in His Cross. All this does not mean that there was not an expiatory value in Christ's death which is not shared by the sufferings of His people. "The idea of expiation is wholly absent from this passage," says Lightfoot. But what it does mean is, that regarded as toil necessary for the well being of the world, the sufferings of Christ's servants now make one *"continuum"*—one unbroken body of pain and effort—with the sufferings of Christ. This means on the one hand a warm solace for the toiling servant of God, and a thrilling view of the Master as "the Lord of the kingdom of suffering love." *There is but one kind of sacrificial love,* and He is its Exponent, Inspiration, and Head.

Monday, 27th. Colossians ii. 2, R. V.

The mystery of God, even Christ.

In this passage the Apostle represents his Master as the "mystery of God"—as we should say, the *Secret of God made plain.* "Jesus is a great Book" in which whoso reads and reads again will find satisfactory answers to the deepest questions he can ask on God and destiny.

"I say, the acknowledgment of God in Christ,
Accepted by thy reason, solves for thee
All questions in the earth and out of it
And has so far advanced thee to be wise."

The Colossian Christians were surrounded by much high sounding speculation, and were slipping into the idea that there is a knowledge outside Christ, valid, deep, uplifting. Thus Christ was being provincialized in His own world. The Apostle claims for Him the whole field of knowledge: "In [him] are hid all the treasures of wisdom and knowledge." How we need this claim to be sounded in our ears to-day! How we have slipped into the idea that there is knowledge of a valid and useful sort which Christ does not control! We have circumscribed the area of our Lord's interest, and we pay the penalty in the estrangement from His Church of the students of knowledge which we call secular and mundane. Christ, as the Secret of God, is in Himself the Depository of all true knowledge, and one day His Presidency over all honest investigation of nature, history and mind will be recognized.

Tuesday, 28th. Colossians ii. 10.

Ye are complete in him.

In yet another region the Apostle declares the preëminence of Christ. The Colossian Christians had been in danger of being led away by a type of teaching which could make successful appeal only to earnest men, in honest quest of a good life. This teaching declared that goodness could only be reached by many ascetic practices and by much prostration of oneself before the angels, as an expression of a humility too great to allow one to deal directly with God Himself. This sort of thing appealed to earnest souls eager to live the ideal moral life. But it meant bondage: it meant adding

to a belief in Christ certain subsidiary means of salvation, as though He were not enough; and the worshiping of angels meant forgetting His oneness with us and meant putting Him at a distance from us. In the end, that could only mean that the nature would recoil, and disastrous results would follow.

Saint Paul reminds his friends that the whole law of right living lies implicit in Christ Jesus. If a man make HIM the atmosphere of his life, that man has all the moral guidance and stimulus he needs: he requires neither law nor ritual.

We have only to glance round the religious life of to-day to see that this temptation to superimpose a system of restraints upon a simple acceptance of Christ as necessary for good moral living has not lost its force. Against it we must fight. Christ Who is Lord of nature, grace and knowledge, is Lord also of the whole realm of moral life.

Wednesday, 29th. Colossians iii. 1.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

This famous passage coming just after an incisive treatment of the moral life recalls to us a distinction not always clear to Christian people: the distinction between morality and religion. Morality is the life of self-culture and self-restraint, in conduct: religion is the life of aspiration, in devotion. It is this latter that is here the subject of St. Paul's thought. And here again Christ is the Source and Goal of life. The holy life which the Christian has begun to taste, and after fuller draughts of which he sighs, is hidden in God with *Christ*—nay, it *is* Christ. He is all (and an infinitude more) that the Christian aspires to be and reach, and Christian life must ever be a following Him as He triumphs over death and sin, a *keeping of the glorified Christ in sight* and in our aspiring affections.

Thursday, 30th. Colossians iii. 11.

Christ is all, and in all.

The full force of this wonderful phrase—"Christ is all things, and in all persons"—is sometimes missed. Paul has been urging that his friends should put on the "new man." What that is, is explained in Eph. iv. 13-15. Behind the thought of it, is the great fact of the schism between man and man, which makes out of those whom God meant to be His magnanimous sons, groups and cliques of poor warring provincials. The "new man" is the universal Christ, Who is above all human distinctions—national, ceremonial, educational, social. When we put on the new man we lay aside our former provincialism with its hatreds and enmities, and we take after Christ. For everywhere *He* is the Lord and Heart of humanity. In all things and in all persons is HE: and we cannot escape Him. "Raise the stone and you will find Me: cleave the wood and there am I." "Inasmuch as ye have done it unto one of the least of *these* my brethren, ye have done it unto *me*." Life is full of Christ: whichever way we turn we meet Him: and life's happy and yet grim alternative is this: that we meet Him as beloved Master or as unwelcome Judge.

Friday, 31st. Colossians iii. 17.

Whatsoever ye do in word or deed, do all in the name of the Lord Jesus.

It is the foregoing account of the pre-eminence of our Lord, of the comprehensive range of His sovereignty, that gives force to this concluding injunction—"concluding," for all that follows is simply the application in the ordinary relationships of life of the principles so far laid down. We have seen that the Lord Jesus, the Image and Expression of the Invisible God, is Lord of nature; Lord of grace—Head of His toiling and suffering Church; Lord of all knowledge—its treasure house and ultimate secret; Lord of the moral life—its sufficient law and guide; Lord of the aspirant life—its goal and content; Lord of humanity—the ground of its reunion, His holy life penetrating to the very heart of all that He has made.

It is in His Name that we are to "do all things"—all our words and deeds are to be steeped in His Spirit and to have for their aim His greater glory; and to strengthen us for this effort, we are to take deep respirations of thanksgiving, glad that all life is one in Him, and in His Holy Name saying so to our Father in Heaven.